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READERS WRITE

Not Quite Wet

The "Quite All Wet" letter of the Rev. Victor West in the June 27th issue of ZIONS HERALD, contains a serious error often made by those who oppose integration of Negro churches into the geographical jurisdictions.

"The Central Jurisdiction," he says, "and all the others are part of the church constitution. To destroy the Central Jurisdiction you must first amend the constitution. That means the destruction of the total Jurisdictional system." An examination of the *Discipline* will reveal that these statements are not strictly correct.

Section VIII, Art. III, grants to the General Conference the right to determine the number, names, and boundaries of the Jurisdictional Conferences upon the consent of a majority of the Annual Conferences in the Jurisdictions involved. This is a much simpler process than amendment in two ways. First, it would involve only a simple majority vote rather than a two-thirds vote. Second, it would permit those Jurisdictions which are ready for full integration to proceed without the consent of those Jurisdictions which still desire to maintain segregation.

Finally, it seems to me that the Central Jurisdiction could be entirely abolished under the Constitution without in any way endangering the Jurisdictional system. Undoubtedly the judiciary council would be called upon to finally decide.

In fairness to the highly important issues involved, it is high time that all parties recognized that the question of segregation and the general question of regional jurisdictions are separate questions, and each should be decided on its own merits.

GEORGE P. CARPENTER,
Williamstown, Mass.

Persecution

"What Does Persecution Do To Convictions?" Here is my answer to the question that Charles M. McConnell used as a title. It kills weak convictions, but makes strong convictions stronger. Not-so-strong convictions, it maims or wounds.

Unfortunately, the same is true of wrong, strong convictions as of right ones. That is why attempts of suppressing communism and fascism are so disappointing.

J. W. CHENEY,
Manchester, Conn.

What Are The Women Doing

As we see the condition of the world today, we wonder what effect the work of the Woman's Society of Christian Service has on the situation. In fact it is one of the chief agencies working for peace. There is no fanfare about the work, but quietly we are influencing the lives of people to live like Christ. His way of life is the only way that will bring permanent peace.

We remember the hymn line, "How silently, how silently the wondrous gift was given." In this way our missionaries are teaching, by example, to love one another and be brothers of all races. Our schools are sending out teachers to the native schools thus carrying love and goodwill; the fou dation on which to build a Christ-like li

The women at home are doing their pa They are upholding the missionaries by th prayers and with their money. No work i the master is ever lost. This is our fathe world and He is mindful of those who a working for lasting peace.

B. M. LINFIELD,
Watertown, Ma

Denies Lenient Stand

LONDON (RNS) — Press reports that t Archbishop of Canterbury had adopted lenient stand on gambling were corrected Bishop Cuthbert K.N. Bardsley of Croydo In a letter to newspapers, Bishop Bardsl stressed that while the archbishop, Dr. Geo frey Francis Fisher, had described the lega izing of cash betting shops as "reasonable he also had criticized gambling as "entire uncreative" and advised Christians "not t gamble at all." The press reports, which r ferred to an address Dr. Fisher gave at conference of the Canterbury diocese, cite the Anglican primate's expressed approva of a recent proposal to license the shop that was made by a royal commission o gambling. Newspapers said the archbisho took the position that since the British wil gamble—law or no law—they might as wel do it legally.

Bishop Bardsley pointed out that the press for the most part, had ignored the bulk o Dr. Fisher's address, which included criti cisms of a mild report on gambling pre sented seven months ago by a commissio of the Anglican Church Assembly. The re port held that gambling is not necessaril sinful and is "permissable as an amusement." In his address, the archbishop said he thought the commission should have bee more courageous. Even though there wa such a thing as "white gambling," he com mented, Christians would be well-advised t shun it altogether. "There are more im portant things to the exercise of one's moral judgment than niceties of black-and-white gambling," he said. "The simplest rule a Christian can have for regulating his gambling is not to gamble at all." Dr. Fisher further criticized the report for failing to ask whether gambling was right in the sens of being creative of good, and added tha he regarded the practice as "entirely uncreative."

Cover Photo

Margaret Day, of Buffalo, N. Y., is shown enjoying the fine painting weathe on the campus of Green Mountain Junior College, Poultney, Vermont. Miss Day was graduated on June 11th, when the college held its 117th commencement.

A Minister's Temptations

WILLIAM R. LESLIE

Dr. John H. Jowett once said, "Every day I fight with beasts at Ephesus." If that saintly minister felt so nly the downward tug of temptation should you and xpect to be exempt from our own wilderness exper-ce? Some one has listed the main temptations of the nistry thus, "to whine, to shine, and to recline." Here n trinity of evil tendencies which grows in significance d ominous warning the more one thinks about it.

I. To Whine

Whining suggests the subtle, inescapable temptation to couragement. All of us, doubtless, find plenty of valid sons for a little whining now and then. Many of our rishioners seem to be indifferent. One of my recent decessors used to say that counting the evening con-gation reminded him of trying to take the blood-pres-e of a dead horse.

Today we find many more difficulties and competing ncerns than in those more simple, unsophisticated days. hese are not easy times for the ministry, but never did r vocation have a stronger appeal or a deeper need than ght now. Jesus said, "Keep awake and pray, that you ay not come into temptation." Still another of my pred-essors tried so hard to stir the dry bones and create a iritual resurrection in our parish that he used to express s sense of futility and discouragement to the official ard. One of our best officials told me, "We didn't want discouraged leader; so I did not vote for his return for e fifth year." That gave us a valuable tip — consume ur own smoke; never yield to the temptation to whine. eep your flags flying and your chin up! Jesus kept ying, in spite of everything, "Be of good cheer."

II. To Shine

The second temptation is to shine. That is to be a self-eker. One memorable day at the Old Orchard camp eeting I heard Bishop William A. Quayle preach on the ords of John the Baptist, "He must increase; I must ecrease." If our ego obtrudes to the eclipse of Christ, e miss the mark. We must bear in mind that the cross Christ suggests the cancellation of the "I." We need lose ourselves in our ministry and in our message. One the seven deadly sins is pride.

Once the proud Pharisee, Saul of Tarsus, shone as a right intellectual and ecclesiastical star. But on the Da-nascus Road his radiance was eclipsed by the blinding ght of Christ, after which he came to say, "For me to ve is Christ. I live, yet not I, but Christ liveth in me." When our parishioners go away saying, "What a striking, nteresting sermon" rather than "what a wonderful sav-our," again we have yielded to the temptation to shine.

III. To Recline

I asked a minister of rich experience what he regarded s the greatest temptation of the ministry and he fairly houted with dogmatic certainty and real fervor, "Lazi-ess!" You know it is said that we are all as lazy as we dare to be and many of us are very daring! This virile veteran referred to mental sluggishness and the loss of our intellectual cutting edge. It is said that when Dr. Harry Emerson Fosdick was pastor in Montclair, N. J., he made it a practice to be in his study four hours each morning, and no one could reach him except his wife.

What will television do to ministerial study habits, and especially with regard to reading the new books which we ought to read? One of our temptations is to confine our reading matter to homiletic material, grist for our sermonic mill, quotable stories for next Sunday's sermon. The other day I received from a parishioner visiting in Florida, a sermon on the very theme that I had announced for the following Sunday, namely, "Today's Tempta-tions." At the time I did not have any definite text in mind, and you can imagine what an appetite I had to taste that forbidden fruit! Something seemed to hold me back, and I summoned sufficient "won't power" to post-pone reading that sermon until I had not only decided upon a suitable text, but had written my message out in full. Then I read the Ft. Lauderdale sermon with a clear conscience, and gained some fresh material to en-rich my own humble effort. The line of least resistance would be to saturate our minds with the gems of pulpit princes and to let our own creative power atrophy, though Boston is so stimulating to perennial growth that this temptation is not so prevalent in New England as it might be in places of a lower cultural level.

Procrastination is one of our tendencies, if not tempta-tions. Some pastoral work I find very easy to put off for some more convenient season, especially evangelistic calling. I find it much more congenial to call on the ninety and nine already in the fold than on the one lost sheep. Jesus said, "I am come to seek and to save that which is lost." Some of our saints demand frequent doses of sooth-ing-syrup. All of us have in our parishes charming, de-lightful men and women with whom it is a joy to visit. However, when we do get right down to the business of personal evangelism we are surprised at how enjoyable and rewarding it really is.

Some ministers are tempted to make too much use of their sermonic barrel. Fortunate is the minister whose wife can smell an old sermon a mile off, and who is aller-gic to sermonic illustrations that date the message as antiquated. In all of our study and pastoral administration we need to keep before us Christ's words, "Keep awake and pray, that you may not come into temptation."

These, then, are fairly common temptations assailing all of us — to whine, to shine, and to recline. I wish to close with a sentence from one of America's great masters of the pulpit, the late Dr. Ernest Fremont Tittle. This is the last sentence of his sermon entitled, "When We Are Tempted," — "Always with us is God, who is seeking to deliver us from evil, and who can and does deliver us if, when we are tempted, we give attention to him."

Shall The Central Jurisdiction Be Discontinued?

GEORGE REAMEY

Rumblings from the North and mid-West indicate that the continuance of the Central (Negro) Jurisdiction in The Methodist Church may become a live issue at the 1952 General Conference. An editorial in the June 7, 1951, issue of the Michigan Christian Advocate is headed: "Facts Are Against the Central Jurisdiction." The "facts" are of a rather nebulous character as the editor quotes a few statistics, secured by the New York East Annual Conference's Social Service Committee. One group of figures shows that 147 ministers and laymen of 198 who returned the questionnaire from the Central Jurisdiction "want an end of the Central Jurisdiction now."

White ministers from the two North Carolina Conferences and the Holston Conference voted 105 for "ultimately" getting rid of the Central Jurisdiction, to 70 who were against it; 15 were undecided. Laymen in these conferences voted 16 yes; 32 no; and four uncertain. In the total survey the replies were: 818 ministers said yes (for eventually doing away with the jurisdiction); 102 voted no. The laymen voted: 220 yes; 61 no, and 21 undecided.

As time for the General Conference approaches (April 23-May 6, 1952, in San Francisco, Cal.), it will be important to insist, when this question is raised, upon a definition of terms. The Michigan Advocate uses the word "die-hards" to describe persons who are not in favor of continuing the Central Jurisdiction, but even its editor, Dr. John E. Marvin, does not indicate just what he has in mind when he speaks of discontinuance. Does he mean simply that the Negro pastoral charges within the bounds of a given white Annual Conference will be added to the white charges and that the presiding bishop will make all appointments: Negro pastors to Negro churches and white pastors to white churches? For example, there are 27 Negro pastoral charges within the bounds of the Virginia Conference and they have a total membership of 3,230, or about twice the number of one of our larger churches. To eliminate the Central Jurisdiction could mean simply that these 27 charges and their pastors would be included in the Virginia Conference and the presiding bishop would make these appointments along with the others.

Or, does the Michigan Advocate mean that to do away with the Central Jurisdiction would be an invitation to Negroes to join white churches, and whites to join Negro churches?

Or, further, does it mean that pastors would be appointed irrespective of race and, eventually if not at once, white pastors might be assigned to Negro churches and Negro pastors to predominantly white churches? And would the same apply to bishops and district superintendents?

It is to be hoped that any discussion of this subject at General Conference will make it quite clear as to just what is meant by eliminating the Central Jurisdiction. (Advocate readers should bear in mind that the General Conference cannot pass such legislation alone. The matter would have to be referred to the 100 or more annual conferences for action. What we have in mind is that any such matter referred to annual conferences should be quite specific as to what is intended.)

Even should eliminating the Central Jurisdiction mean only the first of the above interpretations, namely, that Negro churches and pastors be assigned to white conferences, with Negro pastors assigned to Negro churches, etc., there is the further question as to whether Negro delegates to Annual Conferences would insist, as they now do at the General Conference, upon assignment to homes and hotels on an unsegregated basis? It may have escaped the attention of the distinguished editor of the Michigan Advocate that every quadrennium it is extremely difficult to find a suitable place (even in the cosmopolitan North!) to hold the Methodist General Conference because of the insistence upon non-segregation at hotels and dining rooms. The coming session at San Francisco will cost thousands of dollars extra because that city is so far removed from the center of Methodist population; but invitations were so few, this was evidently the best selection available.

Instead of attempting to legislate on this matter just yet, would it not be far better for Methodists who are so insistent that the law be changed, to experiment a little on their own account and find out how it works, or whether it works? Their words and arguments will be far more convincing when they can say, "This is the way we do it, and we recommend it to you." But until we can find more Northern cities that are ready to invite the General Conference, it is difficult to believe that, even there, they are quite ready for the arrangement Dr. Marvin proposes.

It should be added that the people of the South are the best friends the Negro has. There are forces at work constantly trying to help the Negro to a better way of life: educationally, politically, economically. But these efforts are not made easier by outsiders who constantly flaunt before the Southern Negro extreme ideas of social equality before he (the Negro) is culturally prepared to receive it. — *An editorial reprinted from The Virginia Methodist Advocate, Richmond, Virginia.*

"The church stands in the midst of a world that understands not the language of faith. In such a world . . . the church must translate its message into the language of the world, yes, into the language of the newspaper."

* * * *

J. Harry Cotton, "Christian Knowledge of God," Macmillan, New York.

The Machine And Tool Age Reaches Africa

IRENE LONG

"It is time for the machine age to come to Africa," says r Smalley, agricultural missionary on furlough from thern Congo.

nd Mr. Smalley is taking machines to Africa. Not lro-electric plants and Diesel engines, but small ma- nes donated by American Methodists and their friends. hen he returns to his mission station in the Congo s summer, he plans to take a farm tractor, a disc-har- v, and one or two rubber-tired trailer wagons. The uipment is for Springer Institute in Mulungwishi, one the two secondary schools for Protestants in the whole ngo, which covers an area one-third the size of the ited States.

When Mr. Smalley first went to the Congo in 1924, observed African women crushing cassava roots or n into flour. Pounding in uninterrupted rhythm, they ed heavy poles and let them fall into big mortars until grinding was complete. The missionary did a little thematical calculating and decided the women were nding from seven to ten hours every week at the rtar.

'A machine could do the week's pounding in ten min- s," he thought.

'But why bother to get a machine," he could hear his tics say, "for what else would village women do with ir time if they did not grind flour?"

Mr. Smalley, like other missionaries in the Congo, be- ves that the wives of African students need to be learn- g while their husbands are in school. When an Afri- n man becomes educated, he wants his wife to know mething too. When an African becomes a teacher of ristianity to his own people, he wants his wife to be s exhibit A. So the program at Springer Institute is de- gned to help wives keep pace with their husbands, who come preachers and teachers. An inexpensive hammer- ill now grinds their flour, giving them more time for asses in reading and writing, child care, hygiene, cook- g, and sewing.

After the success of the hammer-mill idea, Mr. Smalley gan to think of other ways of introducing more efficient ethods at Mulungwishi. In many ways, women were asts-of-burden, bought for the price of a bicycle. Each ternoon they brought firewood on their heads from the rest before they could cook the big meal of the day. hey bent double over short-handled hoes to break soil cultivate crops in the only way Africans had known for nturies.

A wagon for hauling wood, and a tractor for plowing ould relieve the women of part of their drudgery, the issionary knew. The increase in food production would rmit an increase in enrollment.

"You can't expect real mental or spiritual development less people have enough to eat," Mr. Smalley says. "We ed to raise more food, teach Africans how to raise more od, and to educate more students."

"Only eleven students were graduated from 'Springer'

Mrs. Elwood Bartlett, Methodist Missionary at Springer Institute, Teaching by the Laubach Method

in 1950, but we need 150 graduates right now," Mr. Smalley says, "to teach and preach, because Africans are crying for an education and are eager to learn about Christianity."

The Christian training center was named for Bishop John M. Springer, of Chicago, Ill., and Mulungwishi, pioneer missionary who has spent fifty years in service to Africa. It had its beginnings in 1910 when Dr. and Mrs. Springer, delayed on their way through Northern Rhodesia to establish the Congo Mission, utilized their time by teaching the dozen native young men who were accompanying them on the journey. For several years the institute was located at Kanene and was moved to Mulungwishi in 1941 because of its proximity to the railroad. The mission property covers nearly 2,000 acres near the Mulungwishi River, midway between the copper belt and rich farm lands. It serves Africans from as far away as 400 miles.

Other phases of the school's "grow more food — train more students" program include use of donkeys for plowing and the introduction of modern methods of land management and raising livestock. American vegetables are new to most Africans, but Mr. Smalley says that they like the ones introduced at Mulungwishi — including tomatoes, lettuce, carrots, cabbage, and onions.

* * * *

Ray Smalley, a native of Morrisville, Vt., received his B.S. degree from the University of Vermont and attended the Kennedy School of Missions. His wife, a Phi Beta Kappa graduate of the University of Vermont, teaches home crafts at the mission school. The couple first went to Africa in 1924 and served at Mulungwishi until 1929. For the next sixteen years they were in the United States, while Mr. Smalley was engaged in farming and Michigan Farm Bureau work. They returned to Africa in 1945.

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Vigorous Crusader

The editor of Methodism's adult publications, Dr. Charles Edwin Schofield, died on June 28th. Only 57 years old, Dr. Schofield spent too few vigorous years in the devout service of his Lord and church. Willing to take thoroughly unpopular positions on social questions, he maintained the respect of his fellow churchmen because of the care and pains he always took to get his facts before he spoke.

Admitted to the ministry of The Methodist Church in 1914, he served churches in Nebraska, New Hampshire, Massachusetts, Colorado, and Wyoming. From 1934 until 1942 he served as president of Iliff School of Theology at Denver, Colorado; from 1942 until 1944 he was president of Southwestern College, Winfield, Kansas. From 1944 until his death he served as editor of all adult publications produced by the Board of Education of The Methodist Church. In this latter position he was constantly under fire from extremists within the church, who could always find some particular pet theology questioned from either the right or the left. Dr. Schofield proved always that his editorial policy was Christian, and he stood his ground in all of these controversies with amazing calm and ability.

While some of us were making efforts to bring about a change of leadership and policy within Methodism's unofficial Federation for Social Action, Charles Schofield stood by with his loyalty to the cause. On April 3rd last he wrote this editor, "I appreciate the vigorous way in which you are han ling the critical situation in the Methodist Federati for Social Action. Walter Muelder and Harold I Wolf have made penetrating and pertinent criticis that are unanswerable. . . . I have come to the poi where I can give no further support or approval the federation program until there is a change leadership and a re-definition of policy." Unfort nately our efforts to change the present course of t Methodist Federation for Social Action have faile and Charles Schofield's death leaves us without great leader to re-allign the forces of progressi Christian social action. His excellent scholarship an wise approach to the current problems of mankin will remain as his challenging monument for a who come after him.

"The Reverend And The Honorable"

This paper has long stood for the principle th the word "reverend" is an adjective, and must ther fore always be preceded with "the." We apologiz to our clerical readers whose addressograph plat read "Rev." alone, but the addressograph plates ar too narrow to carry the additional "the" that shoul precede "Rev."

Our souls were warmed last week, however, whe we took our first journey through the brilliant wor of Dr. Roland E. Wolseley of Syracuse University in his new book, "Interpreting the Church Throug Press and Radio."* On page 238, Dr. Wolseley ha this clincher for our old argument: "Technically t speak or write about a man of the cloth as *a reverend* is incorrect. To write *Rev. John Jones* also is incor rect. Both are incorrect because the word *reverend* in each instance is used as a noun, whereas it is an adjective. The logic of the correction can be realized if we substitute a parallel word of respect, *honorable* We do not say, 'He is an honorable.' By the same reasoning neither should we say, 'He is a reverend,' or talk about *the reverend*. We say, 'The Honorable John D. Jones, representative from Pulaski;' we do not say, 'The speaker tonight is Honorable John D. Jones.' The word *the* is imperative."

Not only is this pet prejudice of ours brilliantly confirmed by Dr. Wolseley, but this entire book is filled with the most valuable material on how to go about the work of interpreting the church to the public. The fact is that too many churchmen have glibly assumed that the public should be interested in the role

religion, and we have only recently discovered that public must be not only re-educated, but constant-educated concerning the attitude and the work of gion.

Dr. Wolseley has written the most definitive book have yet seen on this important subject. Simple ngs like double-spacing typewritten copy for news-pers, how to improve printed and mimeographed terials produced by the local church, and how to about radio and television programs, are all dis-sed with equal care and with a host of positive hniques.

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Interpreting the Church Through Press and dio," by Roland E. Wolseley, Muhlenberg Press, iladelphia. Price, $3.75.

The Bishops Should Appeal It

Last week we reported the action of the Mississippi ethodists in requiring a loyalty oath for incoming nisters. On the basis of Methodism's tradition on e freedom of its pulpit, we actually believe that this ing of the Mississippians should be appealed and e Judicial Council of The Methodist Church should requested to make a ruling. The Mississippi rul-g threatens the freedom of all Methodists, and be-re some other annual conference gives way to the ir hysteria of the hour, the Judicial Council should nsider this case.

Moreover, we would refer our readers to a state-ent on loyalty oaths prepared by 10 outstanding oston lawyers. A law is pending in Massachusetts quiring lawyers to take loyalty oaths. "Why should ese proposals (for loyalty oaths for lawyers), un-ubtedly prompted by the highest motives, produce squiet in members of the profession who are as far om being communists as the sponsors themselves?" ey asked. The answer is at least suggested by a ssage in the committee's brief report: "We know at an oath is as ineffective on evil men as it is un-cessary to men who are honest." In another part the statement, these Boston lawyers said something at applies to the Mississippi action: "Let us content irselves with the all-inclusive oath to support the onstitution, and not stimulate the invention of sub-yalty oaths."

The first loyalty of any churchman, lay or clerical, clearly established: he is loyal to Christ and Christ's hurch. To indulge in setting up what the lawyers lled "sub-loyalties" is to invite a deterioration in the prime loyalty. No man can serve two masters.

Because the Mississippi action is clearly a violation of the freedom of Methodism, and cannot be considered as an isolated action by an annual conference which does not affect the status of our entire ministry, we believe that the council of bishops should direct an appeal for a ruling to the Judicial Council of The Methodist Church. Certainly it can be argued that the authority granted to a minister upon his ordination is threatened, and moreover, if that authority is limited in any one annual conference, the entire connectional and constitutional basis of the ministry is jeopardized. A Methodist minister is a minister of the church no matter where his conference membership may be, and he must be free in Massachusetts as well as in Mississippi. His conference relations may be ruled on by an annual conference, but not the authority of his ordination.

Conditions For Peace

Religious News Service reported on the eve of the cease-fire talks in Korea that most Protestant leaders in Korea generally favored the U.N. proposal, if it can be assured through negotiation that North Korean communists will not re-invade South Korea. The three points made by our Methodist leaders at Pusan deserve our consideration as these negotiations proceed: (1) they urge the withdrawal of Chinese communist forces from Korea and the placing of all Korean troops under the supervision of United Nations to prevent a future recurrence of civil war: (2) they urge the neutralizing of Korea through a guarantee by United Nations that the independence and territorial integrity of the country will not be violated; and (3) they urge immediate beginning of reconstruction and rehabilitation of Korea by the United Nations countries on a substantial basis.

By the time this issue of Zions Herald reaches you, we will know a few things concerning the direction of the cease-fire talks. President Truman has said that he hopes we will keep our heads; President Rhee of South Korea wants no compromise or negotiated plan that stops at the 38th parallel; surely all of us want the war to end; we hope that the communists are sincere in their desire to end the conflict. But what is obvious, is the recognition that there can be no peace in Korea or in any part of the world unless the rehabilitation of the Korean people and the rebuilding of their thrice-wrecked cities becomes an immediate task of the U.N.

How Can We Transform Community Life?

CHARLES M. McCONNELL

Church School Lesson For July 22nd.

Topics Copyrighted by the Division of Christian Education of the National Council of the Churches of Christ in the U. S. A.

ROMANS 12:9-21. ROMANS 13:8-10.

What Is Community?

The air is full of "community" talk these days. Where two or three or ten thousand people are gathered together we can hear the blessed word "community" bandied about. It is encouraging to hear this talk, for it indicates that we are making progress toward something long desired but very scarce in a highly competitive world. We can slant the old saying about "everyone talking about heaven ain't goin' there," and apply it to community—everyone talking about community ain't working at it. This much we know about community.

First of all "community" has two definitions. One part of community is spiritual and the other is physical. The spiritual community is a spirit of togetherness. It springs from the heart and mind and is what is known as a "concept." The physical community is a place, a geographical area in which people live within boundaries definitely enough to say "my community." The boundaries may even be those of an organization.

We come to the question, "How can we transform community life?" from the two approaches—spiritual and physical. We can quickly transform our spirits from divisive, self-centered competition into a spirit of unselfish co-operation if we so desire. This is a spiritual process and amounts to a real conversion if it is genuine. This is one of the demons within which comes out by the old process of self examination, fasting and prayer. Nobody can pull the cantankerous spirit of selfish non-co-operation with one's fellow men out of his soul by his own power. If you don't believe this, try it and see how little of it you get out by your own efforts.

Before trying to dig out the roots of divisive, pigheaded, stubborn, selfishness we need to realize that unselfish co-operation springs from a close and intimate relationship with God. "Thou shall love the Lord thy God with all thy heart, all thy mind and all thy soul," is a first commandment to all who would rid the soul of non-community spirit, and the second half of that first commandment is "Thou shall love thy neighbor as thyself." This is the beginning of spiritual community.

Transforming a Physical Community

As we have already stated, we need to begin transforming community life by the simple and miraculous process of renewing or creating a right spirit within us. This is essentially a spiritual process and we will surely need the help of God in a very definite way. When you think you have this spirit, test yourself by picking out some activated enemy and go with him the second mile toward reconciliation and co-operation. If this seems far afield, read the opening verse of the lesson in Pa words: "Let love be genuine; hate what is evil, hold f to what is good; love one another with brotherly affecti outdo one another in showing honor." If you change c word in this last sentence—"outdo one another in *sho ing* honor" and make it read *seeking* honor, you are s unsaved and outside the spiritual community.

With the concept of spiritual community within t souls of people in a given geographical area, it is possi to transform community life. How many times this h been said by people who honestly think that a good co munity spirit is all that is needed to make a real Christi community somewhere on the face of the earth, or over its surface.

When we set out to transform a community, we beg with the assumption that it should be transformed in something better than it is at the beginning of the effo How do we know a community should be transforme or made over or changed according to our own pattern This is the first mistake likely to be made in any proce of transformation. It may be that democracy would hel if we gave it a chance. We have people in every com munity who would like nothing better than to transfor a good community into something akin to what Georg Woodbury called "normal chaos" in his book "Joh Goffe's Mill." We have witnessed community dissolutio achieved by some very good people who brought in som divisive creed, a questionable business enterprise, or som outside program utterly foreign to the local desire or pos sibility.

The democratic process in transforming any communit is that of taking stock of what is already in the com munity and enlisting the efforts of all concerned in dis covering what is best for the community and everyon in it.

"If Possible, . . . Live Peaceably with All"

In his letter to the Romans, Paul laid down some very good principles for transforming a person and a community. Christian community building begins with the individual. Paul knew that it is impossible to build a good pattern of community life without good individuals. Everyone knows that a few imperfect or faulty parts in a machine will wreck it.

The role of the Christian church in creating a Christian community spirit and a Christian community on any spot has not been too successful. Many communities have been torn into shreds by religion. As a force for community building along Christian lines, the church should lead all other organizations. As a matter of fact Christian churches have yet to learn first how to co-operate in real Christian community building. They have often been wedges instead of cement. And fractional religion has often turned communities and states into roaring cockpits of dissension. Religion has, at times, as Harry Emerson Fosdick once said, "helped to mess up the world."

Standards For TV

. new code of standards and practices establishing for vision the same high levels of good taste and accepta- ty which have characterized radio programs was made lic last week by Joseph H. McConnell, NBC president. e new code was announced at a meeting of the tele- on industry called by the program standards commit- of the National Association of Radio and Television adcasters in Washington, D. C.

R. McCONNELL'S statement, announcing the new code, was presented to the meeting by Charles R. nny, NBC executive vice president. The statement nted out that establishment of the regulations — con- ned in a booklet, *NBC Radio and Television Broadcast ndards* — was a responsibility self-recognized and self- umed. The network president declared that, in pio- ring these principles, NBC had the fullest co-operation m affiliated stations and advertisers and their agencies.

Outlines for program standards covering children's pro- ms, crime and mystery dramas, news, controversial blic issues, religion, charitable campaigns, contests and er topics are included in the new code booklet. Regu- ions governing references to gambling, sex, insobriety d narcotics are listed. Standards on racial and national- references are outlined.

The code points out that "programs for children and ung people are designed to convey the commonly ac- ted moral, social and ethical ideals characteristic of nerican life; to reflect respect for parents, good morals d honorable behavior; to foster healthy personality de- lopment; and to provide opportunities for cultural owth as well as entertainment."

On crime and mystery programs the new NBC code tes that "the portrayal of crime and the conflict be- een criminals and lawful society have always been part dramatic literature and are acceptable for radio and tele- ion broadcasting when properly presented, in the light the special characteristics of the broadcast media. Apart m their entertainment value, such programs may serve affirmative moral value by demonstrating dramatically at the criminal is an enemy of society who is ultimately nished by the processes of law."

References to sex are kept within the bounds of decency d good taste on all programs. The code states that ramatic situations, dialogue or lyrics which are inde- nt or involve suggestive double meanings are not used."

Costuming for television, under the new regulations, ust conform to the NBC regulation barring "indecent posure." Scenes involving disrobing are generally oided and are only used when essential to the plot, in hich event they must be presented in a manner that oids indecency. Dances and gestures, too, must con- rm to NBC equivalent standards of good taste that have ng been prescribed for radio programs.

Advertising content for NBC radio and video programs also outlined in the new booklet. The acceptability of onsors and products is defined, as well as standards cov- ering product or service claims, testimonials, sponsor identifications and lengths of advertising messages.

Television commercial announcements come under the same regulations as those on radio. On night time shows, the advertising message may be two and a half minutes in length on a 15-minute program, and three minutes and six minutes, respectively, on half-hour and full-hour programs. Daytime commercials may be slightly longer, a full-hour show being allotted one minute more than at night. A 15-minute news program — day or night — may not contain more than two minutes and 15 seconds of advertising copy.

The new edition of the booklet — the first in three years — brings up to date, particularly in terms of television growth, the network's regulations for program standards and content. Mr. McConnell declared that television brings new problems and requires a "sharper vigilance on our part."

"We must make sure," he stated, "that nothing which offends the self-respect and dignity of the American home should reach it over our facilities. Our experience makes it abundantly clear that the American public will not be satisfied with less than the best good taste. Anyone who believes the contrary just isn't very bright."

A PRAYER FOR PEACE

Paul L. Benjamin

God, our creator —
We do not see the dawn. We are afraid.
We who have toiled out of the primal deep,
Shaped by Thy hand, in Thine own image made,
We dread the darkness and our troubled sleep.
From fear, deliver us.

Giver of life —
We are the patient ones who do not speak;
And we are everyman whose sons may lie
In foreign fields. We are the proud, the meek.
Let us nobly live — not ignobly die.
From death, deliver us.

Bringer of light —
Entrust to us the meaning of Thy word;
Unfold to us Thy presence and Thy truth;
Reveal Thy Mercy, we beseech Thee, Lord;
Endow in us the swift insight of youth.
From pride, deliver us.

Father of all —
Grant Thou Thy peace to men of common blood.
We are brothers who breathe a common air.
Lord, let upon this earth Thy spirit brood.
From hate, deliver us. This is our prayer.
God, grant us peace.

Methodism And The Sacraments

ROBERT W. GOODLOE

THE QUESTION AS to whether unordained preachers may administer the sacraments has arisen among Methodists because so many congregations are served by such men. Of the 23,500 pastors in 1948, 5,423 were supply preachers. The North Central and Southeastern Jurisdictions report 21 percent of their charges filled by supplies; the Western has 22 percent, Northeastern 23 percent, South Central 24 percent, and the Central Jurisdiction has 29 percent. Of the 5,423 ministers listed as supplies, it appears that some 900 are retired members of Annual Conferences, and about 400 others are local elders, who are able to administer the sacraments. But the 1,370 men listed as "on trial," are unordained, as are most of the third and fourth year men who, although in "full connection," are still not fully ordained. When these groups of unordained Methodist preachers are combined, it appears that approximately one-fourth of all charges in Methodism are served by men who cannot provide for their people the sacraments of the church.

To help relieve this situation, the district superintendents often serve the lord's supper on their rounds, many retired ministers assist their young brethren. But still the problem is an urgent one! The answer to the question, "Shall unordained preachers be allowed to administer the sacraments?" rests upon two considerations: (1) the appreciation of the general Methodist understanding of ordination.

1. Methodist Appreciation of the Lord's Supper

Shortly after Aldersgate there appeared among the Methodists certain Moravian leaders — who had helped Wesley so greatly in coming to his new experience — telling them that the sacraments are of little value. To help correct this view Wesley preached a sermon entitled "The Means Of Grace," in which he set forth what may be called the evangelical doctrine of the lord's supper. In substance Wesley said, "The great task of the church is to bring to consciousness in men the grace, the loving kindness, of God." To the question, how may this grace be realized? he answered: "According to the decision of holy writ, *all who desire grace of God are to wait for it in the means which he hath ordained.*" Three such "means" are named in the sermon: (1) prayer, (2) searching the scriptures, and (3) the lord's supper.

The usefulness of the lord's supper rests in the ability of the elements employed to *suggest* to the worshipper the fact of the love of God as manifested on the cross. The words, the elements, the acts, carry us back directly to the supreme crisis of the earthly life of Jesus. No one can be present at the rite with a serious purpose (lifting the bread and wine to his lips) without thinking vividly of him. "To think earnestly and lovingly on him is to realize his presence, to be with him, to open the heart to all the influence which comes from contact with his spirit, to be in him and he in us."

If that is the principle upon which "means of grace" work, what kind of minister is necessary for an edifyi service — either of preaching, searching the scriptur or the Lord's Supper?

The common teaching in all churches at the rise Methodism was that only an ordained preacher may eith expound the scriptures or administer the sacraments. a number of ways Wesley modified that view; one them was in allowing unordained men to *preach*. Ofte times after Mr. Wesley had spoken, interested individua sought his advice. As these persons became too numero for him to visit separately, he said: "If all of you wi come together for an hour, say on Thursday night, I wi gladly talk with you." Time came when there were mo such societies than days in the week, and it was necessar for some laymen to substitute for Wesley. Such a or was Thomas Maxfield. Away in London, word came t Wesley that Maxfield had begun to "preach" and, excite over such an innovation, Wesley hastened back to put stop to that violation of church regulation. "Take ca what you do with that young man," said his mother t John, "for he is as surely called of God to preach as yo are. Hear him for yourself, and see the fruits of hi preaching." Wesley heard Maxfield, and his conclusio ran: "It is of the Lord; let him do what seemeth to hin good."

2. Ordination as Understood by the Methodists

Believing that salvation comes through the sacraments the Roman Catholic Church declares: "If any one saith that by sacred ordination the Holy Ghost is not given... let him be anathema." But because they emphasize *faith* as the ground of salvation, the Protestant idea of ordination is correspondingly different. Just as in ancient times "the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him"; and as the apostles are said to have laid their hands upon the seven who were already "full of the holy spirit and wisdom"; so have Methodists ordained men who have proved themselves to have gifts and grace and fruits for the work of the ministry. As Coke said, "you easily perceive... that I do not consider the imposition of hands... essentially necessary for any office in the church"; so Bishop Neely observed: "ordination is not in descent of any miraculous influence through the touch of the hands, but rather in the consent of the proper authority in the church, that the individual may administer a sacrament, as well as preach the gospel of our Lord Jesus Christ." Bishop Warren A. Candler gave a warm support to that teaching; and Dr. John A. Kern, father of Bishop Paul B. Kern, reasoned: "The officers of a church do not differ, as to the possession of spiritual powers, from the people. No form of ordination makes any difference in this respect.

Why have Methodists, leaving off the sacerdotal element in both ordination and the sacraments, in harmony with the doctrine of justification by faith, clung to the

n that only an ordained man may administer the sac-ments, though he may be able to preach with such efulness as to lead men into the consciousness of God?

The situation is something like this: powerful, tena-us inheritance said: "Ordination confers the power of d upon the candidate; therefore he may provide the sac-ments which bestow upon the communicants forgive-s of sins and the qualities of eternal life." On the er hand, the *experience* of Wesley and the Methodists unds salvation in faith rather than upon any external ency. But this *principle,* though clear in apprehension low in application. "Many who had the most complete devotion to Wesleyan principles stopped stockstill when they were asked to receive the lord's supper at the hands of preachers of Methodism who had not been ordained at the hands of the bishops of the English church." That was exactly the attitude also of Methodists in America. "The weeping multitudes who attended their ministrations, evinced their conviction that these men were the servants of the most high God, who showed unto them the way of salvation . . . but they acted, nevertheless, under a conviction that consecration . . . was necessary to qualify them to administer the ordinances . . ."—*Reprinted from the Perkins School of Theology Journal, Dallas, Tex.*

Women And The Current Crisis

H. ELLIOTT CHAFFEE

Under the impact of the continuing industrial revolu-n and the recurring world crises of this mid-century , educational philosophies and emphases must be con-ntly rethought and rephrased. This is true for all es of schools, including those devoted to the education women.

Education is not a circle with a single center, but an pse with two foci. It must serve contemporary life and must preserve and teach abiding values.

At Green Mountain, a Junior College for women, at ultney, Vermont, our students come largely from the rtheastern section of the United States. This area is edominantly industrial. Its great population centers are owded with banking, insurance, and investment houses, d the whole territory is criss-crossed with the arteries trade and travel. In short, Green Mountain is ad-onished from every side to make her educational ser-ces responsive to day-by-day demands for skill and com-tence.

On the other hand, Green Mountain is a church related nior college with a history that reaches back to the early ghteen-hundreds and a teaching tradition nourished on e accumulated culture of the centuries. This kind of college cannot be content merely to serve as a business stitute, a trade school, a supplier of food for the hungry aw of big industry.

THE FAMILIES — and their daughters — who naturally turn to such a college for educational ser-ces have a right to know our heart and mind, our belief d purpose, as together we face the current crisis. That crisis is upon us, no one dare deny. It has already ought higher prices, military training, fighting in dist-t places, the crucial involvement of friends and relatives - plans made and remade.

It takes clear thinking to share in such a crisis without eing engulfed by it. Already, many of today's youth ught up in the heady atmosphere of immediate need, ave discarded well-matured plans. They have hastened enlist in one of the services or "grabbed a job" — almost ything, it seems, but the one thing they long had an-cipated.

Fortunately, thousands of young people are holding eady. With the encouragement of our leaders, they are still headed toward college. They know that our country, particularly in time of crisis, must be served by a steady flow of educated youth.

While men are being drafted, women can best serve in the present crisis in three distinct ways:

First, they must see life — including the present crisis — in its proper perspective. They must see and find their rightful places, and help to hold in balance the countless factors of contemporary living. To do otherwise will be to aggravate the crisis.

SECOND, THEY, with all the rest of us, must share *actively* in this crisis. Today women do not wish — they cannot afford — to be mere observers of the passing tragic scene. The demand is for "doers" — all of us working diligently, faithfully to end the crisis.

Third, above all others, women must prepare themselves for the time when today's sense of tragic urgency is past. For this crisis, like others before it, will someday be but a part of yesterday, the long story of the race.

So, while men are training for combat, women will anticipate the diverse needs of themselves and their country by acquiring those skills and insights that will make them effective citizens both tomorrow and the day after.

Every college, desirous of winning and holding general esteem, must marshal its resources of equipment, curricula, and philosophy to prepare young women to achieve these highly important goals. To find a place in such a broad-gauged but down-to-earth educational program is one of the best guarantees against short-changing one's self or one's country.

When rightly understood and rightly used, the insights of general education as employed at Green Mountain can help to locate the foci of the elipse and indicate the path to its perimeter. On the one hand it can relate values to everyday living. On the other hand, it can dignify the daily task in terms of world culture. In both cases, it can make education pertinent for contemporary life and help to banish the twin evils of futility and despair.

Crisis means challenge, and with challenge comes temptation — the temptation to barter short term practicality for long term failure. Survival is not enough, it must ever be defined — and achieved — in terms that dignify humanity and re-assert its abiding value.

Library of the UNION THEOLOGICAL SEMINARY New York

New At Drew

Madison, N.J. — A 31-year-old graduate of Tulane and the Yale Divinity School has been named Drew University librarian. Edward L. Fortney, a native of New Castle, Pa., succeeded O. Gerald Lawson, July 1st. The latter resigned in May to become Methodist pastor at Jefferson, N.Y. He had held the position for 20 years. In addition to the B.D., Fortney holds an M.A. from Yale and is candidate for a Ph.D. in church history.

He got his start in library work at the Cumberland (Md.) Free Library, was later acting librarian at the New Orleans Baptist Theological Seminary and librarian at Arnold College in Milford, Conn. He taught social studies in the latter school for six years and was a student librarian at Yale during the same period.

He is a member of Phi Beta Kappa and the American Society of Church History and an ordained minister of the Southern Baptist Convention.

Willimantic Assembly

Joseph M. Harrell

The program for the 92nd annual session of the Willimantic Summer Assembly and Christian Service Institute, Conn., has been announced by the president, the Rev. Joseph M. Harrell, who is also the chairman of the program committee. The dates are July 22nd to 29th.

Speakers for the first Sunday are: the Rev. Charles X. Hutchinson, Jr., newly appointed superintendent of the Norwich District, who will speak in the morning; the Rev. F. T. Bertram, pastor of the Methodist church, Willimantic, who will speak in the afternoon; and the Rev. H. C. Metzner, of Trinity Union Methodist Church, Providence, R.I., who will be the evening speaker. Speakers during the week nights will be: Monday, the Rev. Morrell O. Martin, pastor Hockanum Methodist Church, East Hartford, Conn.; Tuesday, the Rev. W. D. Hamilton, pastor Methodist church, Fairhaven, Mass.; Wednesday, the Rev. Steven H. Smith, pastor Methodist church, Chatham, Mass.; Thursday, the Rev. Carl Patton, Jr., pastor Methodist church, West Falmouth, Mass.; and Friday, the Rev. John Post, pastor Methodist church, Stafford Springs, Conn.

The preacher both morning and afternoon of "Camp Meeting Sunday" will be Bishop Titus Lowe, executive secretary of the Methodist Committee for Overseas Relief. Bishop Lowe is returning to Willimantic for the second year. The week will close with a sermon by the Rev. L. Wilson Kilgore, pastor of First Presbyterian Church, Hartford, Conn.

Afternoon meetings during the week will be Monday, when the Connecticut Temperance Society will present the work of that organization. The Rev. C. X. Hutchinson, Jr., will speak. Wednesday afternoon the Cottage Holders' Association will hold its annual meeting. Thursday afternoon the Rev. Carl Patton, Jr., will speak on missions in South America. Friday afternoon, the Camp Meeting Association will hold its annual meeting and elect officers for the following year. On Saturday afternoon the executive committee of the association will meet.

Each morning during the week, different speakers will have charge of the chapel hour. This will be followed by a class in religious methods taught by the Rev. W. E. Rhodes, pastor of the Methodist church, Niantic, Conn., and a graduate student at Yale University. This will be followed by a class in choral music conducted by Edward M. Wheeler, who will be the song leader for the week. The pianist will be Miss Mildred Geer, organist in the Baptist Church, Willimantic.

The music of the week will be augmented by singers from Trinity Union Church, Providence, who will accompany their pastor who speaks the first Sunday evening. The senior choir of the Methodist church, Portland, Conn., will sing on the second Sunday afternoon, and the choir of the Methodist church, Baltic, will sing on the last Sunday evening.

On Saturday evening, a musical concert will be given by Miss Eleanor M. Banks, of Norwalk, Conn. Miss Banks has a music scholarship at West Virginia Wesleyan College. She has given concerts in Connecticut, New York, and on the radio. She will also be the soloist on the second Sunday morning.

Youth In Industrial Plants

St. Paul, Minn. (RNS) — Some 25 young people from different parts of the nation are working in industrial plants here and in Minneapolis as part of the American Baptist Convention's 10-week "students-in-industry" program. The project aims "to find the Christian answer to the social and economic problems of our day through actual industrial experience and a related study program," according to Dr. Donald B. Cloward, executive secretary of the American Baptist council on Christian Social Progress.

The council is sponsoring the program with the co-operation of the Minnesota Baptist youth fellowship and the youth service commission of the American Baptist Convention. It will continue until the end of August.

Dr. Cloward explained that, through five days of work each week in twin cities industries and three nights of study, the young people would be trained to give a "Christian witness in our modern industrial scen Participating in the project are selected per-class college students whose fields study include pre-theology, teaching, pers nel work, economics and sociology. T live co-operatively in a central housing u and besides engaging in factory work, stu and discussion, they take an active part local church activities.

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Unison Prayer

Otis Moore

Mike, the presiding officer of a certa Alcoholics Anonymous meeting, was an Iri Roman Catholic. He was a bitter oppone of prohibition, a point which he strong expressed in his introductory remarks. T main speaker of the evening, Fred, was Methodist Sunday school superintendent. Ju as ardently he advocated prohibition, as t other man condemned it. But manifest "Brother Mike" and "Brother Fred" wo very dear friends. There were several oth good testimonies, some with deep religio undertones, all presenting the possibility a new life absolutely cut off from the u of intoxicating liquor.

The program of the evening closed wit the reciting of the Lord's prayer. Some sai "Our Father which art in heaven;" som "Our Father who art in heaven." Tho of the Presbyterian and Reformed Churc tradition said, "Forgive us our debts;" th rest said, "Forgive us our trespasses." Th Roman Catholics stopped when we bega "For Thine is the Kingdom." The rest o us went on including "The power and th glory for ever. Amen." A scattering o Episcopalians carried through "for ever an ever. Amen."

"Behold, I am with thee according to th heart," (I Samuel 14:7) was surely the spiri of the service. Unity in diversity.

Delegation To Moscow

London (RNS) — A delegation of seven British Quakers will leave for Moscow on July 14th with the aim of fostering better relations between England and Russia.

This was announced here by the East-West relations committee of the Religious Society of Friends, which said that as a result of approaches to the authorities, it had received and accepted an invitation from the Soviet peace committee to send the delegation. "The major purpose of the mission," the announcement stated, "will be to help in fostering goodwill between the peoples of the U.S.S.R. and Great Britain, and in strengthening the prospects of world peace through East-West understanding."

Members of the delegation are Miss Margaret A. Backhouse, former chairman of the Friends service council; Gerald Bailey, former director of the British National peace council, now a member of the executive body of the Friends world committee and secre-

of the East-West relations committee; Paul S. Cadbury, chairman of the nds ambulance unit. Also, Miss E. Mil- Creak, fellow of the Royal College of sicians; Frank Edmead, member of the orial staff of the Manchester Guardian; Kathleen Lonsdale, professor of chem- at the University of London; and B. ie Metcalf, chairman of the East-West ions committee and of the Friends' in- rial and social order council.

ore Missionaries

he Methodist Church has 1,421 active sionaries serving overseas today — 245 e than it had in 1946 when the com- hists began their tightening of controls China, it is announced by Dr. Jesse C. le, an executive of the denomination's rd of Missions and Church Extension. o factors account for this, Dr. Engle says: large number of young people who are nteering for missionary service, and the sferring of seasoned missionaries from na to other parts of the world, especially countries in which there are large im- rant populations from China. These ntries include Malaya, Burma, Sumatra, neo, Indonesia, and the Philippine nds.

"While almost all Methodist and other sionaries have left China," says Dr. Engle, me because of communist restrictions n their work, and some because their sence would be an embarrassment to nese Christian colleagues who might be used of 'association with enemies of the ple,' the fact is that they left the work the hospitals, schools, and churches — in ned and competent Chinese hands. The sionary may be out of China; the Chris- witness and service goes on."

Of the 1421 Methodist missionaries in ser- e, 157 are accredited to China, some of m now on furlough, some in temporary vice elsewhere; 333 are missionaries to lia; 254 to Africa; 19 to Burma; 135 to an; 51 to Korea; 305 to Latin America; to Malaya; 2 to Okinawa; 21 to Pakistan; to the Philippines; 8 to Sumatra.

bject To Fluorination

MINNEAPOLIS, Minn. (RNS) — Christian ence opposition has developed to proposed orination of Minneapolis city water. The tention is that the introduction of fluor- could mean medication of the water. milar objections have been made by Chris- n Scientists in other cities to the proposed orination of city water.)

The opposition came to the city council ter works committee in a formal com- unication presented by Charles G. Sharp the Christian Science committee on pub- ation for the state of Minnesota. The com- unication said: "As the representative of e Christian Science Church, I wish to int out to your committee, which is considering the placing of fluorine in the city water supply, that this is probably medication. If it is, Christian Scientists, of course, object to it because no exemption is possible for those who, because of religious convictions, do not use medicine. If this program is one of medication, it brings the state to the position of adopting state medicine."

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The Homemaker's Corner

Mrs. Harry A. Burnham

A Good Stay-Awake

One morning, after a night when I had heard the clock strike nearly every hour, I came across a quotation which I had written on a card some time ago. I have no idea where I got it, but it was appropriate to my moment just then. It may comfort other stay-awakers; here it is:

"It is very watchful to lie sleepless through the dead, still hours of midnight. You will hear many little things both within and without — Everybody ought to try it."

And then I looked through the April number of *Sunshine Magazine* and found an article by my good friend Lydia Lion Roberts. It is called, "Did You Have A Good Stay-Awake?"

On the editorial page of the magazine is a note saying, "Not copyrighted; if there is good here we want to share it." And so, with thanks to the editor and to Mrs. Roberts, here are some of the things she says:

"Did you have a good sleep last night? No? Well, then, did you have a pleasant stay-awake? It is not only the lack of sleep that usually annoys and worries one, but the inability to fill the sleepless hours pleasantly. . . . To use the hours of wakefulness creatively is to be in control of the universe, or at least the part of it that is in your corner."

And then Mrs. Roberts makes some practical suggestions for filling sleepless hours, among them are thinking of beautiful nature scenes and rare pictures, planning stirring adventures or writing indignant letters to the government. More gentle souls, she thinks, will furnish houses elegantly or plant gardens with flowers that never fade.

The suggestion to which I responded most heartily, because I so often follow it, is concentrating on old hymns. Some of these old hymns of mine are now called "old fashioned." Well, it was an old-time religion, but it's good enough for me. Do you know "Sweet Hour of Prayer," "What A Friend We Have In Jesus," "Rescue The Perishing," and many others? Over and over they sing themselves to me, and I am grateful for the memories they bring.

Mrs. Roberts closes her article with our sentiment: "I'm sorry you didn't sleep, but I hope you had a lovely stay-awake."

Seek Inter-Creedal Conference

BELMAR, N.J. (RNS) — A joint conference of Protestant, Roman Catholic and Jewish clergymen was proposed to work out an agreement with regard to the reading of Old Testament verses and the Lord's prayer in the public schools of the state. The proposal was made by the Rabbinical Council of New Jersey at its annual meeting.

Rabbi Theodore L. Adams, Jersey City, council president, said that a recent state supreme court decision upholding Bible readings in the schools "has posed a problem which must now be re-orientated, for there is a definite difference of opinion among religious groups regarding Bible reading in the schools."

He asked the council to initiate the intercreedal conference "in order to get an articulate conclusion and understanding so that on the one hand, the principle of separation of church and state will remain inviolate and, on the other hand, the religious precepts of other faiths will not be offended."

Washington Diary

Samuel W. Irwin

While multiple troubles encompass us morally and politically as a people, there remains nevertheless, no small concern about keeping the sky lights clear. We have greatness enough out of the past, and living hope sufficient for the future, to get us over our temporary sloughs of despond. Sometimes little signs spunk us up here in Washington. One thing — the great framed canvas of the signing of the Declaration of Independence has been renewed, the figures retouched and the canvas re-set in its magnificent frame. Like the moral decline that bores into portions of our society now and then, the old painting, done 123 years ago by John Trumbull of Connecticut, was itself attacked. The entire supporting burlap was eaten through and parts of the canvas bored into by marauding worms. Now Belgian linen with high preservative fortifies the picture and it again is in its former place on the rotunda wall of the Capitol.

At the Out-Posts

Good news comes from the Point Four areas. Dr. Henry G. Bennett, administrator of the Point Four program states, "We have contracts and scheduled work in 31 countries, while seven others have filed applications. Action is well under way in Latin America, Africa and Asia on an inexpensive basis and mostly of an emergency nature. Point Four, with small appropriations, can help some 50 countries with a population of nearly a billion people double their food production in five to 10 years."

Assistant director Holmes, here from India, says, "The people of India are ready and need mostly friendly counsel. From an average of 13 bushels of wheat per acre the yield is up to 26 bushels in some places. One area has touched 56 bushels. It has been done by blending with the native farmer — doing what each can do best." Mr. Holmes is returning at once to India to meet the July attack of the locusts with airplane dusting. One U. S. Senator said recently from a public platform, "We are meeting hunger first hand, and, too, the appeal for a bit of land. The full rice bowl opens the way for freedom and faith." One cannot but conclude that it is the simple things given with a kindly hand that will win the wide lands.

"This Point Four is not a Santa Claus program on the one hand, nor an exploitation of backward people on the other," declares an official of the National Grange. "It is a mutual effort between sovereign states. We will assist. Advisory and technical means are immediately available." The darkness may turn to dawning.

The Beef Lobby

One might ask about the conscience of this new nuisance, the beef lobby, pressuring now for higher prices and no controls. Higher prices and less regulation means inflation, they all say; but we are so tired and "just sit." Inflation means money that won't buy anything much. Prices in Germany in 1922 inflated till a Reichsbanknote for Zehn Milliarden Mark (ten billion) would only buy a pair of hose. The able and scheming put their money early into property and became rich in the midst of general poverty. The world has done a vast deal of that in high circles. But for us to deliberately invite inflation of prices and cheapening of money further is not only conscienceless but suicidal. Any group can hire a lobby for money, a sort of 30 pieces-of-silver affair, but it can be a betrayal of essential good.

One wonders why, in a time of national crisis, the N.A.M., like the vested ladies of most patriotic societies, always against civil progress, are on the line against controls. Some one comments that we might wipe out the national debt by making our money worthless. Germany is reputed to have done just that. As this is written, the country has a hodge-podge of temporary controls. The two top administrators, Charles E. Wilson and Eric Johnston, both stalwarts far above the run and both Republicans, are bound and gagged.

O Times, O Customs!

That's what the old Romans used to say when standards were dropping and the general conduct was reprehensible, especially among those who wore the toga. Some quiet and discerning observers declare "that's about now" for us. With our long 'hearings' and acrid disagreements, with our obvious dearth of social morals in wide areas, and the lack of stimulating idealism in a good deal of government, with all this we haven't been progressing at all in law-making. In that field Congress has almost bartered the good name of democracy for the right to squabble, and that on meaningless party lines. "Senators have been armed to the teeth with popguns" says a commentator. As this is written, not a single appropriation bill has been completed for the new fiscal demands. We shall have only sympathy to extend.

The Democrats, it is rumored, have been observed prowling around the money tills; and the president has found it slow going against indifference to the high opportunity for unity, to civil adventure and statesmanship within the clan. The Republicans, out of power for 20 years, seem to have forgotten the thrilling call to build greatly and have taken on a role, not of pioneer road-makers "with maps and workable and appealing alternatives to the administration," but a role of tiresome oppositionists. Senator Vandenberg was the last Republican in the Sen to serve in a Republican administrati Only a few still serve in the House. T period will mark, in both parties, dis guished, ministering servants of the pul welfare for whom the country is devou grateful. In their counsel lies much of hope of the world. But there are the op ionated, the overbearing, the servers of terests, the one-talented, the road-block Our great good land merits better. The thor of "Cry the Beloved Country" kee wrote "Behind the polished pannelling white ant eats away the wood."

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Human Relations Center

PHILADELPHIA (RNS) — A center to enl community support in solving problems intergroup relations has been established the University of Pennsylvania with the operation of the National Conference Christians and Jews.

Dr. Harold E. Stassen, president of t university, and Dr. Everett R. Clinchy, pre dent of the national conference, said in joint statement that the center would called the Albert M. Greenfield Center f Human Relations, in honor of the Phil delphia realtor and philanthropist who helping to support the project.

The center will begin functioning in Se tember under the direction of Dr. Mart W. Chworowsky, who is now a professor education and philosophy at Columbia Un versity, New York. Its governing body wi comprise two representatives each from th national conference, the University of Pen sylvania, and the community-at-large.

Station Wagon For India

MADISON, N.J. — A young man who saile recently for his native India after four yea in the United States has a substantial toke of American friendship awaiting him a home. Thirty-two-year old Joel Singh, student at Drew University, Madison, N.J for three years, will have a new statio wagon to help carry forward the tasks of Christian village training center.

The vehicle, which he calls "The Gospe Wagon," was shipped to Bombay this spring Contributions of $2925 made the purchas and shipment possible.

Joel's classmates in Drew Theological Sem inary initiated the project, but before th successful culmination, it had been carried to many churches, schools, and groups off campus by both Joel and the other students.

A discussion of church buses in one of Dr. Ralph A. Felton's classes last ye prompted the suggestion that a statio wagon would be very useful in carrying out a Christian mission in India. The class mem bers took up the idea enthusiastically, deci ing at once that they would find ways o providing one for Joel.

Bishop Shot K. Mondol, of India, gave hearty approval to the project when word

:ht it reached him. Methodist churches :h contributed were permitted to receive nce credit for the gifts.

:el expects the station wagon to be a big r in a program he has described almost f times while speaking in America. It hat of a village training center which not only make the Christian way of known to residents of the surrounding , but will also help them solve problems ood, education, and health.

illages should be the focus of Christian k in India, Joel believes. To support theory, he points out that more than 85 cent of its vast population is concentrated he villages.

e envisions for the future a village train- center which would be the source of spiritual and physical strength. Such enter world conduct special sessions for isters, leadership training for laymen, mer camps for young people, and nur- s for children. It would send out gospel s to reach farmers, laborers, and coolies. facilities would include a school, dispen- , library, co-operative store, recreation , cottage industries, dairy, poultry run, hard, and garden.

is toward this dream that his American nds have made their contribution. The icle which they have provided will serve a church bus, a gospel team wagon, a ol bus, an ambulance, and a bookmobile.

its Off Aid To Nuns

r. Paul, Minn. (RNS) — Eleven rural nesota public school districts, all in rns County, have been cut off from basic e school aid for several years because have Roman Catholic nuns as teachers. wever, they are still receiving some forms state aid and other tax money, accord- to reports on file at the office of the e department of education.

he Stearns County situation came to light owing the announcement that payment basic state school aid to the Pierz district Morrison County will probably be dis- tinued because public and Catholic paro- al classes in the elementary school there "indistinguishable." (Both Morrison and rns counties are in the St. Cloud Catholic cese.) In Pierz, the public school district ts two rooms in the Catholic parochial ool. The Stearns County institutions in- ved are public schools built with public ds and governed by elected public school rds in each district. A report submitted the Stearns County superintendent of pub- schools for the 1950-51 school year in- ated that 35 teachers employed by the 11 tricts are nuns.

Basic state aid has not been paid to the tricts for several years because it is be- ved their schools are being operated as igious institutions in violation of the state nstitution, Dean M. Schwieckhard, state mmissioner of education, said. But the districts have been receiving the $10 per pupil state income tax school census aid, which last year totaled $10,360 for the 11 districts. Minnesota law provides that this aid shall be paid to every school district for children of school age up to 15 years regardless of where they have been educated or whether they even attend school, and for the 16-year-olds actually in school. The 11 districts last year also received $534 in special state aids and nearly $35,000 from the county mill levy, special taxes for school maintenance and capital outlay bonds, interest and sinking fund.

Can Methodism Reaffirm Unity?

Ronald V. Spivey

John Wesley claimed the world for his parish and history has justified him, but where is the world's parish church? Methodism has branches in almost every country and people of every race and colour are among its members; but where is the living symbol of its international fellowship, the outward and visible sign of its spiritual unity, vitality and integrity of purpose?

As soon as these questions are asked, they demand to be answered. In a world bewildered by conflicting ideologies and national rivalries, where the spirit of man is being crushed beneath the intolerable pressure of ruthless materialistic intentions, the need has become imperatively urgent everywhere for the reaffirmation of a faith that transcends national loyalties and of a vision that binds together men and women of every nationality in a common purpose.

By intention, The Methodist Church is an international communion of this kind, and it possesses, in the chapel where John Wesley himself ministered for 40 years, a centre that is at once a sacred historical monument and a living church; a place of worship that can become and should become the cathedral of international Methodism; the very symbol of world-wide unity in inspiration and intention that is so urgently needed to bear witness to the reality of our communion and the singleness of our common aim.

The people of Wesley's Chapel, City Road, London, have embarked upon the great task of translating this intention into action, first by inspiring their fellow Methodists all over the world with a desire to see the vision realized and then to invite their co-operation in the great work that has to be done to make the fabric of the chapel worthy of its great historical purpose and the inspiration of its message heard to the ends of the world.

If your imagination leaps at the thought of what might be accomplished in and through world Methodism, if its Mother church could become a power to consolidate its transcendental unity, a centre of fellowship from which members in every country could draw power and inspiration, a pulpit from which the utterances of its greatest prophets and thinkers would be transmitted from pole to pole, then you will need no urging to do everything in your power to share actively in the task to which the spiritual descendants of John Wesley's own congregation have set their hands.

Will you please offer your help by writing at once personally to the Rev. Ronald V. Spivey, M.A., Wesley's Chapel, City Road, London, E.C. 1.

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Oppose UMT

Lakeside, Ohio (RNS) — Continued opposition to peacetime universal military training was voiced here by the North-East Ohio Conference of The Methodist Church. A report of the conference's social service commission, which was adopted, declared, "It would be a tragic commentary upon our lack of Christian devotion and ingenuity if, in this hour of the world's need, the only answer we could give communism were to ape European conscription system, which has been so prolific a source of misery and strife." The report said that UMT "would give a false sense of security to the nation which would be inimical to the highest welfare — physical, moral, and spiritual — of our young men, and which would focus time, money, effort and manpower on the business of killing."

A revitalization of the moral and spiritual life of the nation was urged by the report to combat lowered moral and ethical standards in public as well as private life. Presidents of Ohio's Methodist colleges called on members of the denomination in the state to help meet "the greatest crisis Christian colleges have faced since the Civil War." In their report, they warned that "the closing up of church-related colleges and universities would mean the inevitable closing up of the churches."

Committee On Narcotics

New York (RNS) — Episcopal Bishop Horace W. B. Donegan of New York, has appointed a special committee to study how the church can help in dealing with the narcotics problem.

"The appalling increase in narcotic addiction in this city, and especially among young people," he said, "demands action by all who mold public opinion, and not least by the churches. . . . We can no longer regard the use of narcotics as a comparatively rare affliction but must learn to regard it as a danger which may manifest itself in any home, even a well-disciplined Christian home, for unscrupulous peddlers are actively seeking to make addicts of unsupecting youths. . . . It is clear that all of our clergy, school teachers, and parents should be alerted to the insidious danger and urged to report any hint of drug peddling or drug using in their neighborhoods."

UMT As "Un-Christian"

San Jose, Cal. (RNS) — Warning that "preparation for war does not bring peace," the Church of the Brethren, at its 165th annual conference here, condemned compulsory military training as "unnecessary, un-American and un-Christian." The Brethren body reaffirmed its historic stand as a peace church and called on "all our fellow Christians of like concern to pray that under the blessing of almighty God, America may be spared from the grave danger" of UMT.

The conference charged that "many channels of propaganda are being used" in an effort to "fasten upon the fabric of our national life a permanent system of compulsory military training," and urged Brethren to make public their opposition to the measure. Members were asked to "share their concern" in letters to congressmen, personal contacts, public addresses, the press, and community organizations.

The delegates earlier heard Kirby Page, author and lecturer, call on the historic peace churches to proclaim their position so everyone would know where they stand. Dr. Page outlined a minimum peace policy for the United States, to include "a stupendous plan of world-wide economic co-operation, efforts to strengthen the peace-making functions of the United Nations, and persistent efforts to obtain agreements with Soviet Russia and other nations to reduce armaments simultaneously."

The 658 clerical and lay delegates approved a report calling on church members to express their good will toward persons of other nations. Among specific "good will" measures recommended was "the carrying out on a world scale and on a long-time basis of the Point IV foreign policy program as announced by President Truman. without regard to political advantage." The conference also voted to expand the Brethren Volunteer Service program, to use adults as well as young people, and to include projects in local churches. The program was set up three years ago at the request of the denomination's youth, who wished to give a year of service under church direction, without pay. Nearly 250 young people have participated. After a two-month training session at the Brethren Relief Center in New Windsor, Md., volunteers have been assigned to projects in Florida migrant camps, mental hospitals, correctional institutions, home missions and underprivileged communities. A few have been sent to Brethren service projects in Puerto Rico and Europe.

Free Bus Service

Richmond, Va. (RNS) — Richmonders don't have to pay a cent to ride buses to and from church on Sunday mornings during July and August. The city council approved a plan proposed by the local transit company whereby rides are free to churchgoers from 8:30 a.m. to 1 p.m. All the rider has to say is, "I'm going to church," or "I'm going home from church."

Richmond clergymen hailed the move as a means of encouraging people to go to church, but one attorney appeared before the council to oppose the plan. He said the council's authorization of the plan was a violation of the principle of church-state separation. If a church-goer put the 20 cents fare he saved in the church collection, the attorney contended, the contribution would in essence be a gift to the church from the city government. He claimed that the whole thing was part of a "counterfeit religious crusade," and that "people ought to walk to church anyhow — it keeps them awake during the service."

You Can Be A Co-Worker

In spite of the modern paganistic influences to which our young people are subjected, the church can be proud of the number of high grade young men and women who are preserving their Christian character. Along with other Christian denominations, Methodism can be sure that among the thousands of consecrated young people attending church services there is a sufficient number to meet the demand for trained workers for every phase of the work of the church, including institutions for social welfare such as hospitals and homes for the aged and for children.

Probably the principle reason for the shortage of personnel in these institutions is that the church has not been active in giving the young people the information about securing the education and training in the techniques that are required.

In some respects the church has been slow to make it possible for willing young people to prepare themselves. It has long been the practice of the church to help its young people entering the mission fields and the pulpit ministry to attend college and seminary by granting loans and giving scholarshi Now, at last, there is a realization that education necessary for the highly techni professions is a long and expensive proc

The demand for doctors, nurses, so workers, technicians, etc. to maintain high standards of service in our hospit and homes is increasing. Naturally we thi first of doctors in relation to hospitals. the simple fact is that doctors could maintain a modern hospital. Neither co nurses, nor technicians, nor capable adm istrators, though there is no position m essential than that of the administrator. this reason our colleges are now worki in connection with hospitals in a program training doctors, nurses and administrato

So we have seen young men and wom not only going through college, but goi through the necessary training in the fie of medicine and of hospital administrati A good hospital administrator must kn what is going on from the bottom to the t of the hospital building, from the man w uses the coal shovel or tends the oil gag to the man who writes the prescriptions uses the scalpel.

We have seen young men preparing f hospital administration going through t hospital from bottom to top. They ha washed dishes, pushed floor polishe counted change in the cafeteria, examin accounts, taken instructions with the nurse sat with students in the operating room They have seen and shared in about ever thing that goes on anywhere in the hospita And with all of this, they have learned n to meddle with other peoples' techniques a responsibilities. They have become acquaint with the hospital organization through an through, and have learned the extent of the authority and its limitations too. They a quired confidence in themselves and how be a leader without being a boss, yet ho to assume an executive's role when the situa tion demands it. Young men who have fel the call to the ministry have, in some in stances, found that call leading them int this manner of preaching the full gospel o Christ. The same reasoning applies to young people who have a natural interest in th technical aspects of hospital service, dieti tians, secretaries, accountants, receptionists librarians — the whole organization call for capable and consecrated young people

All of these things can be said for the needs of personnel in our church homes for the aged and for children. Doctors, nurses, social workers, houseparents, technicians, engineers are needed in these homes. There are places for farm workers, landscape artists, and others. Even when our institution cannot offer the tops in salaries, they can offer the tops in Christian service opportunities. Let our young people know and they will respond.

The office of the board of hospitals and homes of The Methodist Church has the script of a 15-minute radio broadcast entitled

n Can Be A Nurse." This script is also records which can be rented at $1.50 postage from the Methodist Publishing se. It can be presented by five persons, oderator, and administrator, a nurse, a lain, and a layman as an insurance rep- ntative. The script is available from this e without cost to any hospital or group ing to aid in the recruitment of student es. The record may be purchased from Board at $3.50. The record is on 33 and third rpm, 16 inch discs for radio or broadcast or other use. The playing time 2 and one-half minutes.

ws Of British Methodism

MAS GOODALL

s and Information Officer, The Methodist Church in Great Britain

Welfare State

hat the state should be supported in its ts to improve the welfare of the people, carefully watched so that it did not in- re with fundamental liberties, was the conclusion of a conference of Methodist en in Great Britain called by the presi- of the conference, Dr. W. E. Sangster, liscuss the new problems created by the ing of the welfare state.

r. Anthony Eden, former foreign min- , said that all progress depended on the vention of war and the most important was the restoration of respect for inter- onal obligations. The adoption of the istian ethic was the real solution to po- al problems. Speakers from all parties recated any idea of forming a specific istian party.

uth Increases

ncreases have again been reported in the nber of young people in British Meth- st Sunday schools. This fulfills a tendency has been manifest ever since the end of war. There are also increases this year he number of young people received from Sunday school into full church member- and in the number of teachers. This factor is held to be of supreme import- e as trained teaching personnel is vital all Sunday school advance.

Methodist youth clubs retain their popu- ty, though latest figures show a slight p in both numbers of clubs and members. thodist youth authorities are not worried. e clubs which die are those which started without full consideration of all required hem. Meeting the needs of youth is held need equipment and experience as well enthusiasm. A vague desire to do good not held to be sufficient by those grappling h the problem.

Preachers

Though the number of British Methodist preachers declined again last year, and was the 30th successive year in which a rease was reported, the loss was the lowest for 16 years. The number of new preachers admitted is growing and departmental officials see signs of bridging the gap. Five out of seven British Methodist services each Sunday are conducted by laymen according to latest figures and rural Methodism could not continue without their help.

Qualifications of candidates are now more searchingly examined than ever and only circumstances of a very special character are allowed to excuse aspirants from sitting for a series of written examinations conducted by the central administration, as well as the verbal examination before lay preachers and ministers in their own circuits.

Following the People

Closing churches seems a queer ambition for Methodists, but the British chapel department which looks after all questions affecting buildings is pleased to be able to announce that 1,500 Methodist churches have been closed since Methodist union was consummated in 1932. The process represents the removal of redundant churches which enables resources to be concentrated and energies to be more constructively deployed. Often the three Methodist churches which came together had their buildings in close proximity. The elimination process has had to be tactfully done as loyalties are involved and it is not yet complete.

Up to the war a new church was usually opened to take the place of the one that was closed, but it was sited in accordance with new opportunities presented by movements of population. Post-war restrictions on building have made the task harder but the whole trend of British Methodist building is that of following the people.

Links with the Past

Though he will not be a member of the Ecumenical Conference when it meets in Oxford later this year, no man is looking forward to it more keenly than the Rev. E. Aldom French of London, who claims that he belongs to the ecumenical movement by birth and association.

He was born in Taunton where John Wesley met Dr. Pope, and later moved to West Bromwich and came fully into church membership in a church founded from a class meeting held by Francis Asbury. Mr. French, now past 80 years of age, follows the fortunes of Methodism with keen, if sometimes critical interest, and never ceases to urge the adoption of a full evangelical policy. He was the great architect of Methodist union in 1932.

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May Lose State Aids

PIERZ, Minn. (RNS) — This community, embroiled in a controversy over whether to build a Roman Catholic parochial or public high school, has been advised it will probably lose state aids for its elementary school. Dean M. Schweickhard, St. Paul, state commissioner of education, said he will recommend discontinuance of some aids to the Pierz school district because public school classes in the Pierz elementary school are "indistinguishable" from parochial school classes held in the same building. His recommendation will be acted on when the state board of education meets in St. Paul in August.

Milo Butorac, superintendent of the Pierz school district, estimated that loss of the school aids would amount to about $18,000 for the 1950-51 school year. Halting of school aids would be another chapter in a controversy over school matters in Pierz, a community of 850 which is 95 per cent Roman Catholic and which is the seat of a consolidated school district covering some 200 square miles, one of the largest in Minnesota.

The current battle over the erection of a high school has split the community and resulted in the excommunication of Henry Gau, 62, school bus operator. Behind Mr. Gau's excommunication lie these facts: In the fall of 1950, the Pierz school board set an election on a $525,000 bond issue for the building of a public high school. The board had been informed by nearby Little Falls that it could no longer accept high school pupils from the Pierz district after the 1950 school year. In December, 1950, a meeting was called in the Pierz Catholic Church. Monsignor Edward Mahowald, parish pastor, outlined a plan for a dual school arrangement. Under this plan, the Pierz parish would build a parochial high school and the school board would build a vocation high school. The two schools would adjoin each other and pupils could attend both. The church meeting set off a community controversy. Leaders on both sides of the controversy are Catholics. The few Protestants in the district have not figured prominently in the discussions.

PERSONS

The Rev. Harold C. Metzner, pastor of Trinity Union Methodist Church, Providence, R. I., will preach at Harvard-Epworth Methodist Church, Cambridge, Mass., Sunday morning July 15th, at 11 a.m.

Chaplain Percy M. Hickox, colonel, and senior chaplain in Massachusetts, is ordered to active summer duty at Pine Camp, N. Y., from July 21st to August 4th. He will serve as director of religious activities and instructor of chaplains during his tour of duty.

Dr. Charles E. Schofield, 57, died June 28th at Vanderbilt Hospital in Nashville, Tenn., of coronary thrombosis. Funeral services were conducted June 30th at West End Methodist Church by Dr. James W. Henley, pastor, and Dr. C. A. Bowen, executive secretary of the editorial division. Burial was in Woodlawn Memorial park in Nashville.

Ella L. Alden

Miss Ella L. Alden died at the age of 88, Wednesday, June 20th. Born in Medford, Mass., at the time of the Civil War in 1862, her life was spent in that city until 1946, when she went to live with her sister, Mrs. Grace E. Thurston, in West Somerville, Mass.

For 47 years she taught in the Medford schools, and she was a member of First Methodist Church. When the Asbury Grove Camp meeting opened in 1859, her uncle, William C. Child, was one of the first Methodists to attend, and at an early age Miss Alden was taken there.

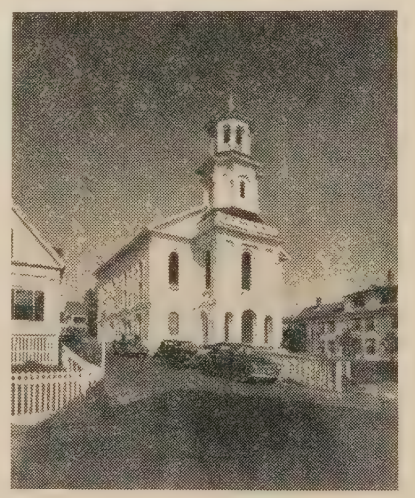
Miss Alden leaves a sister, Mrs. Grace E. Thurston of West Somerville, Mass.; three nephews; the Rev. Daniel A. Thurston, minister at First Methodist Church, Holyoke, Mass.; Edmund W. Thurston, superintendent of schools in Westwood, Mass.; and Franklin B. Thurston, also of Westwood. There are six grand nephews and nieces. Funeral services were conducted on June 23rd, in charge of the Rev. Wellington L. Pixler, assisted by the Rev. Guy Wayne.

Dr. Andrew W. Blackwood, of Princeton and Temple Universities, will be guest preacher at the Bala-Cynwyd Methodist Church, Bala-Cynwyd, Pa., July 8th to Sept. 2nd. An additional month's vacation has been granted the minister, Dr. Franklin Duncombe, upon the completion of the new education building and the beginning of his 22nd year as pastor.

The Rev. Ralph Crandell, executive secretary of the New England Conference Board of Evangelism, will attend the annual meeting of the executive secretaries of Evangelism in Albion, Michigan, July 13th through 18th. The Rev. Delphas S. Barnett, pastor of the Whitinsville Methodist Church, will also attend, and upon his return will serve as a consultant in evangelism. Six bishops are scheduled to speak during the five-day program. The general board also holds its annual meeting at that time.

Thomas "Skipper" Arnold, Clinton, Mass., died at Boston Floating Hospital at the age of two years and four months, of a blood disease. "Skipper" leaves his parents, Thomas and Jaqueline Arnold, a sister Libby Ann, and his parental grandfather, Harry E. Wilder. Funeral services were conducted on Thursday, June 28th, by the Rev. Roger Angus Barnett. Interment was in the Wilder family lot, Wodlown Cemetary, Clinton.

Provincetown Methodist Church



The Provincetown Methodist Church, Provincetown, Mass., overlooking the beautiful harbor, has started its summer program, unique in New England Methodist history. For the fifth year the church doors will be wide open every day in the week from eight in the morning until eight at night, during June, July, August and September, with a host or hostess on duty in the afternoon to greet the many guests who visit the church.

Over four thousand from many states and countries, and of all religious faiths, visit the church during the summer months. They come to enjoy the lovely architecture of the church, to admire the "earth pink" frescoes, to worship quietly, to rest, and to listen to the 126 year old tracker organ, which is a replica of the one on which Johann Sebastian Bach did his composing in Leipzig, Germany.

Methodism began in Provincetown when, in 1793 Captain William Humbert, driven by adverse winds, sought refuge in the harbor. He, a local preacher, preached the first Methodist sermon in the town. In 1795 the first church was erected, and since that d for 156 years, Methodism has served town. There was a great deal of opposit to the Methodists, though many were w to the church. Men even piled up fish he on the shore for the boys to throw at Methodists as they went to church, so tha was in those days neither safe or respecta to belong to The Methodist Church!

In 1847 a second Methodist church w organized in the town, called Centen Church. This burned down in 1909, but w rebuilt. In 1944 the two churches unit

The present edifice, the fourth in the h tory of the church, was built in 1860. I sailors say that the first object they look f on approaching land is the landmark of t church tower, which once was 162 feet height. During the past year a major repa job has been done on the church, costi over $11,000.

The present membership is 206. Und the leadership of the Rev. Arthur O. Dewe who is completing his seventh year as past the church has an active program Durin the summer there is an influx of artist writers, poets and musicians in the town, well as professional men, including minist and rabbis from noted pulpits, who ha preached in the church

The Rev. Raymond E. Spear, minister o Liberty Street Methodist Church, Springfiel Mass., was married to Mrs. Ida W. Packar also of Springfield, at a ceremony performe by Dr. H. Hughes Wagner last Sunday afte noon at the Liberty Street Church.

Bollinger Tragedy

Nashville, Tenn. — Robert Devere Bo linger, 23-year-old son of Dr. and Mrs. Hie D. Bollinger, died July 2nd. Employee o American District Telegraph Company "Bob" Bollinger was killed instantly by night watchman at the plant where he ha been sent to investigate non-receipt of a a.m. report.

Mr. Bollinger had been a student at Morn ingside College, Sioux City, Iowa, since 1946 Active in high-school dramatics, he was member of Sioux City community players directing their most recent production. "Bob' planned to go to Europe with the Nashville Wesley Foundation players later this summer. He was a member of the cast of the foundation's production of *The Hasty Heart* scheduled to open July 3rd. The play opened July 5th with Ralph Bollinger, his twin brother, replacing him in the role.

His father, Dr. Hiel D. Bollinger, is secretary of the department of college and university religious life, General Board of Education, The Methodist Church. His mother has been active in the Woman's Society of Christian Service, having served as vice-president of the Tennessee Conference organization and president of the Belmont Church W.S.C.S. of Nashville.

sley Preaching Program

r. George A. Fallon, pastor of the Wesley hodist Church, Worcester, Mass., has anced the following summer preaching ram for the Sunday services:

ly 22 — Dr. Allen E. Claxton, minister, dway Temple Methodist Church, N.Y.; ie Springman, soloist.

ly 29 — Dr. Donald G. Wright, minister, newson Street Methodist Church, Provie, R.I.; Fague Springman, soloist.

ugust 5 — Dr. G. Ernest Thomas, chair, spiritual life department evangelism, lville, Tenn.; George Mathews, soloist.

ugust 12 — Dr. Bernard C. Clausen, teleon minister at large, Willoughby, Ohio; s Martha J. Carlson, soloist.

ugust 19 — Bishop Ralph S. Cushman, lent in the St. Paul Area, Minn.; Nor- Green, soloist.

ugust 26 — Dr. Winfield Burggraaff, ister, reformed churches Huguenot Point Prince Bay, Staten Island, New York; ses Martha J. Carlson and Effie G. H. ly, soloists.

eptember 2 — Dr. Bernard C. Clausen; s Marjorie Prescott, soloist.

Irs. Melvin McCurdy of Woonsocket, R.I., be the guest organist for August.

ans For 100th Birthday

The Rev. C. C. P. Hiller, of Melrose, Mass., etired member of the New England Conence of The Methodist Church, was hon- on June 28th on the occasion of his birthday. Surprising Dr. Hiller on his iversary were 5 people who had been ers on the Lynn District Epworth League inet during 1927-28, while he had been district superintendent.

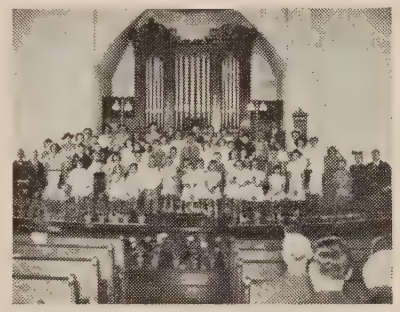
Irs. Karl R. Anderson of Glendale Church Everett, arranged the surprise and, as the sident of the Lynn District Epworth gue in 1927-28, she took it upon herself gather together as many of the former ers as possible to attend the party. ong those attending were Mrs. Edgar W. en, formerly Miss Dorothy Bradshaw, o had been the recording secretary; Mr. is J. Hoeppner of Wakefield, who had n treasurer; Miss Liona McLean of Dans, who had been secretary of institutes; Mr. Eugene Wohr of Somerville, who been leader of the Mystic Circuit. All these people have continued to be ac- in The Methodist Church.

Other officers who had served with them der Dr. Hiller in Epworth League work, who could not be present at the party lude, the Rev. Roy P. Tucker, a former mber of the Troy Conference, now liv- in California; the Rev. Henry Shilling-, now executive secretary of the Ohio uncil of Churches; the Rev. Donald B. rr, assistant to the minister at the Winester, (Mass.) Congregational Church; the v. Calvin Warburton, U. S. Army chaplain; and the Rev. Chester Ham, also an Army chaplain.

Mrs. Anderson reports that of the original group of Lynn District Epworth League officers who served with Dr. Hiller, 5 are full time ministers, 1 is a local preacher, 2 are charge lay leaders, 1 is a church school superintendent, 2 are full time church secretaries, and 3 are leaders in children's and youth work in local churches. Upon adjournment from the party, they voted to reassemble on June 27th, 1967 to celebrate Dr. Hiller's 100th birthday. Also, the group made a unique discovery in finding out what few have discovered concerning the full name of Dr. C. C. P. Hiller: it is "Charles Coatsworth Pinckney Hiller" and was the name of the great American patriot who once said, "Millions for defense, but not one cent for tribute."

A Growing Church School

Norman J. Raison



The Upton (Mass.) church school held its Children's Day program on Sunday, June 10th. The program was under the supervision of Mrs. Harold Wright, the general superintendent. The offering for the student fund amounted to 30 dollars, exceptionally good for a rural church school. Three children were baptized by the pastor.

The school is well organized with an efficient and faithful staff of officers and teachers. During the past two years there has been an increased enrollment of 50 per cent. The Upton Church is a growing one in a growing community. Methodism's hope for the future still lies in the well organized rural church.

More Representation

At its May meeting the General Board of Education recommended that conference boards of education include in their membership men and women who are working with the several age groups in local church schools. This action was taken on recommendation of the standing committee on children's work of the board's division of the local church.

According to Dr. J. Q. Schisler, executive secretary of the local church division, this is an important matter and should have the attention of those who are responsible for determining the membership of conference boards of education.

Both Dr. Schisler and those who brought the matter before the board felt that there should be in the membership of the conference boards of education laymen, including women, who have understanding of and actual experience with children, youth and adults in local churches, it was said.

Provision is made in the *Discipline* for more representative groups than are evident in some conference boards of education. Says the *Discipline*: "Care shall be taken to elect persons who are qualified for the work of the board by experience in educational institutions and in the local church and by training and interest."

Morgan Memorial Broadcasts

The following is the list of guest preachers scheduled to speak at the Morgan Memorial broadcast over Boston station WVOM (1600) at 8:10 a.m. for the last half of July, 1951.

July 16 — The Rev. Leroy A. Lyon, Stanton Avenue Methodist Church, Dorchester, Mass.

July 17 — The Rev. Clarence L. Arnold, Church of the Nazarene, Cambridge, Mass.

July 18 — Special speaker.

July 19 — Girls of Morgan Memorial and Downey Camps, South Athol, Mass.

July 20 — The Rev. Peter Y. Corea, Hough's Neck Congregational Church, Quincy, Mass.

July 23 — The Rev. William B. Ayers, Union Congregational Church, Wollaston, Mass.

July 24 — The Rev. Arthur Hopkinson, Greenfield Methodist Church, Greenfield, Mass.

July 25 — Special speaker.

July 26 — The Rev. Francis W. Bratt, South Walpole Methodist Church, Walpole, Mass.

July 27 — The Rev. Harry W. Birch, Union Church, Greenwood, Mass.

July 30 — The Rev. John L. Bryan, associate pastor, Morgan Memorial Church of All Nations, Boston, Mass.

July 31—The Rev. Azariah F. Reimer, member of Morgan Memorial Board of Directors, Boston, Mass.

Correction

The Woman's Society of Christian Service, of the East Templeton Church, should receive congratulations, not the Phillipston Church. (See Zions Herald June 20th, Page 19.)

Mrs. Francis Hale, president, reports fifty-eight members after several years of active existence.

Urge Korea Peace

Sixteen missionaries of The Methodist Church, all experienced in service in Korea, and now in attendance at the "conference of furloughed missionaries" in progress at DePauw University, Greencastle, Ind., have sent telegrams to President Harry S. Truman and other American and U.N. officials "rejoicing in prospect of hostilities ceasing" in that land. They said: "We Methodist missionaries, representing 300 years of living and working in Korea, rejoice in the prospect of hostilities ceasing, but strongly urge unification of the entire country under the supervision of the United Nations as basis of settlement until a united Korea can take her rightful place in the family of nations."

The telegrams were sent to President Truman, Secretary-General Trygve Lie, Ambassador Warren Austin, Secretary of State Acheson, Congressman Walter Judd, Senator Richard Russell, and Senator Walter George.

Signers of the telegrams were: Dr. and Mrs. Frank E. C. Williams of New Windsor, Col., Mrs. Anna B. Chaffin of Des Moines, Iowa; Miss Clara Howard, of South Georgia; Miss Jeanette Hulbert of Cleveland, Ohio; Miss Elston Rowland, of Baltimore; the Rev. and Mrs. Carl W. Judy of Charleston, West Virginia; Miss Esther Laird of Columbus, Ohio; Miss Sadie M. Moore of South Georgia; the Rev. M. O. Burkholder of Detroit, Kansas; Miss Helen E. Boyles of Columbia, Ohio; the Rev. and Mrs. James H. Moore of Johnson City, N.Y.; Miss Margaret Billingsley of New York City; and the Rev. Dr. Thoburn T. Brumbaugh of New Rochelle, New York.

School Splits Catholics

Pierz, Minn. (RNS) — A dispute over whether to build a public or a parochial high school has flared up in this predominantly Roman Catholic community and has resulted in the excommunication of a prominent citizen. There have been rumblings of violence, including what several persons have described as a plot to dynamite the parish house.

The editor of the *Pierz Journal,* James Wemerskirchen, estimates that his advertising has dropped 30 per cent since the dispute started several months ago. A Catholic, he has supported the erection of a public school. Cost of the rival education system has whipped up the most vocal opposition to the parochial high school. The Rt. Rev. Edward M. Mahowald, pastor of the Pierz parish, stands steadfastly behind early construction of the church school.

Henry A. Gau, leader of the public school forces, was excommunicated after he held a "straw vote" on whether the parish should build a parochial high school for the school district. According to Mr. Gau, 339 voted "no," and 20 voted "yes." Monsignor Mahowald said that Mr. Gau was excommunicated because he "usurped the authority of the bishop in calling an election of parishioners." The priest said that the results were not representative of general parish opinion. He said that some 1,000 parishioners were eligible to vote, but only 359 did. "We told the parishioners not to vote," he said.

Mr. Gau's straw vote followed a school district election, March 9th, on whether to finance a public school through a bond issue. It was defeated 887-575. "I am not against Catholic education," Mr. Gau said. "I oppose the method being used to force us to place an obligation upon the Pierz parish — an obligation way beyond what I feel is reasonable to expect."

Bishop Bars Candy

Manchester, N.H. (RNS)—Pupils in New Hampshire Roman Catholic parochial schools will have gleaming teeth this fall if Bishop Matthew F. Brady of Manchester has anything to say about it. He has issued a request to the Rev. Laurence R. Gardner, diocesan superintendent of schools, to ask parochial schools in the diocese to halt their sales of candy. The action was instigated because dental experts have been shouting for years that New Hampshire has one of the worst tooth decay records in the nation. The N.H. Dental Society has gone on record officially condemning the use by children of both candy and carbonated beverages.

Bishop Brady's action is the first move on a state-wide basis. No such specific action has been taken by the state's public schools although the state education department approves a no-candy, no-soft-drink sales policy. Dr. H. Shirley Dwyer, state dental director, has been fighting the sweets sale situation. In one of his latest reports he says the average per capita consumption of refined sugar in New Hampshire is 157 pounds, or about the weight of an average person.

Rural Problems

New York, N.Y. — Problems of migrant labor, religious education in rural areas and youth's role in the country church are among the topics to be considered at the eighth annual National Convocation on the church in town and country in Portland, Ore., Oct. 30th to Nov. 1st.

In making this announcement, Dr. Benson Y. Landis, secretary of the department of the town and country church of the National Council of Churches, said the three-day meeting will be attended by nearl thousand rural ministers, agricultural exp laymen, teachers and representatives of c groups and government agencies. The c vocation is sponsored by the National Co cil's division of home missions through department of the town and country chur

Dr. Landis pointed out that the field "town and country" has been variously fined to include centers of population up 2,500, 4,000, 5,000 or even 10,000. E denomination, he explained, decides wh statistics to use.

Among the principal speakers at the c vocation will be Douglas McKay, gover of Oregon, Arthur B. Langlie, governor Washington, Charles A. Sprague, form governor of Oregon, and Paul Raver of Bonneville Power Administration in Pd land, Ore.

Mr. McKay, Mr. Langlie and Mr. Sprag will conduct a general session on "Christi Citizenship and Public Affairs." Mr. Ra will discuss developments in the Paci Northwest.

Calvin Schnucker of the Dubuque, I Theological Seminary will address the gro on "The Town and Country Church in t National and International Crisis — Wh Should We Emphasize in Our Programs Ernest W. Petersen of the *Oregon Journ* will speak on "Publicizing the Town a Country Church."

Niebuhr Asks For Code

Washington, D.C. (RNS) Without a hig moral standard the complex government d manded by modern society will break dow Dr. Reinhold Niebuhr, professor of applie Christianity at Union Theological Seminar New York, told a Senate committee, invest gating the need of a moral code for go ernment. "We do not need a new mor code," Dr. Niebuhr said, "so much as recognition that a very old code has becom more and more imperative as modern so ciety becomes more and more complex. . . The important element in the standard c public conduct is the simple requirement c honesty — that is, that the public good b given preference over private advantage. Dr. Niebuhr suggested that at this poin there may exist a conflict in the basic more of modern commercial society. " Several o the scoundrels indicted for fraud in the las war," he said, "claimed that they were mere ly turning an honest penny, and suggeste that the prosecution was trying to preven free enterprise." This attitude, Dr. Nie buhr said, has led to public tolerance o black markets and the corruption of publ agencies.

He said that one means of inculcating code of ethics into public officials might be to adopt the principle of training civil serv ants in special schools much the way that officers of the armed forces are trained. Dr Niebuhr said that the commission on a mora

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proposed in the bill sponsored by Sena- William Fulbright (D.-Ark.), should powered to investigate all influences are contributing to present low moral rds and ethics in society.

ervations In Europe

B. Dixon

Marshall Plan has done a tremendous of work; the countries that are receiv- s aid seem to be on their feet; busi- eems to be sound; the people have the to get along; America is highly re- d and the American dollar is much t after.

t is the appraisal of the Marshall Plan ries given by the Rev. William H. Du- pastor of the Atlantic Methodist Church, y, Mass., who with his wife, just re- d from nine weeks of travel on the ll scholarship for Methodist ministers foreign countries. However, Mr. Du- aid, American economic aid should not indefinitely.

ile the countries so far do not appear nt to get something for nothing for- he said, this is likely to happen if the d States keeps on sending millions of s overseas. "After all," he commented, e's plenty right here in this country needs rehabilitation."

the people fear the communists and turned to America for her equipment, y and leadership, the Rev. Duvall said. ty was prevalent almost everywhere in ern Europe and the Far East, he said. ugoslavia, there was tremendous pov- shoes cost $45 a pair, a year's clothing ons would buy one suit of clothes, there no autos, except for a few taxis, and kes, just a tramway in the city of Rijeka e the freighter on which the Quincy ter and his wife were passengers put port to unload wheat and corn. In slavia during the past year, Mr. Duvall there has been a change in the way fe of the people to encourage better more productive farming.

e famine there was primarily caused, he because the farmers didn't like being what to raise and how much. Now, aid, they can keep a certain percentage e grain and cattle for themselves, thus g the farmers an incentive to work.

he Yugoslavs are discouraged and un- y — there are no smiles. There's only class of people and they are all poor," aid.

the Far East, there are patrols every- e, looking out for enemy infiltration also opium smugglers, Mr. Duvall said.

Arab Jerusalem, the Duvalls ran into Rev. John K. Montgomery of Natick, ., Mr. Duvall's predecessor at the At- c Church. He was also traveling on a ell scholarship. While in Arab Jeru- n, they visited an Arab refugee camp that houses 50,000 Arabs displaced during the Jewish-Arab fighting. Altogether there are about one million displaced Arabs, and they are being taken care of by the United Nations with some participation by Christian churches, he said.

In Israel, he said, it was impossible to buy chocolate unless with American money. It was even impossible to get oranges in this country where they are grown, unless they are picked right off the trees, and meat was non-existent. "Everything is being exported to get American dollars."

In Iskerendum, Turkey, where the Quincy couple disembarked, Mr. Duvall asked his interpreter why it is the Turks and Americans are gett'ng along so well. The reply: "because both hate Russia."

The first port visited was French Morocco, followed by stops at Trieste, Rijeka, Yugloslavia; Iskerendum, Turkey; Aleppo, Syria and the American colony in Beirut, Lebanon. From there they went to Damascus for a day, where they visited the shrines associated with St. Paul, then on to Arab Jerusalem, visiting Bethlehem, Jericho, Emmaus, and Galilee, where they swam in the Sea of Galilee, and Nazareth, where they saw the homes of Mary and Joseph.

After obtaining permission from the American embassy they were allowed to cross the military lines into Israel from Jordan. Leaving Tel-a-viv, Mr. and Mrs. Duvall flew to Athens where they visited the Greek and Christian shrines before going to Rome for several days. There they saw the historic churches, including the Vatican, but as they were not there on a Wednesday, they had no audience with Pope Pius XII.

In Switzerland, they visited Geneva, and had tea with Visser T'Hooft, general secretary of the World Council of Churches, then by train they went to Paris and saw what any visitor to this city sees. From Paris they went to Brussels, Belgium, where Mr. Duvall traded a pack of cigarettes for a bowl of bananas for lunch, as he had no Belgium money; then to Amsterdam, Holland, and a plane flight to London.

Mr. Duvall remarked that he had no conception of the bombing and suffering endured by the British during the war, until he had seen the wreckage with his own eyes. In London they went to the Festival of Britain and visited the various shrines associated with the background of Methodism and its founder, John Wesley.

The Duvalls returned to New York aboard the Queen Elizabeth, and were met by former parishioners, Mr. and Mrs. Warner Danforth of Woburn, Mass. — *Reprinted from the "Quincy Patriot Ledger."*

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"The Christian church cannot long be indifferent to this skepticism. It cannot pretend that it does not exist, or that it belongs to a small group of esoteric and generally harmless college professors. The doubt of God is in the very air we breathe."

* * * *

J. Harry Cotton, "Christian Knowledge of God," Macmillan, New York.

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Work Camp

New York — Three exchange students from Germany and Holland, a Sioux Indian and a young woman from Denmark are among the 49 young people donating their services to the 1951 ecumenical work camp program.

Wilhelm Neuser, German exchange student at Yale Divinity School; Mr. and Mrs. Thomas Wieser, exchange students from Holland; Simon Lewis, Sioux Indian from South Dakota; and Miss Anne Lise Diemar, student at the Commercial College of Copenhagen, Denmark, will spend six weeks this summer constructing a community center for Indians in Rapid City, South Dakota. Along with five other young people, they will participate in religious and recreational programs with local Indian residents.

The South Dakota camp is one of five ecumenical work camps now operating in U.S. territory under the sponsorship of the youth department of the World Council of Churches in co-operation with the division of home missions and the united Christian youth movement of the National Council of Churches. Other camps are located in Ganado, Arizona; East Harlem, New York City; Mayaguez, Puerto Rico; and Haines, Alaska.

In addition, 75 Americans will join several hundred young people from Europe and Asia in similar work camps in England, Belgium, France, Greece, Italy and Germany, as well as in Japan, the Philippines, Thailand and Assam.

Work campers, representing a wide variety of denominations and vocations, find a common meeting ground in their desire to promote the Christian way of life. Willing to work for no pay, they often must adjust to uncomfortable living conditions and must pay their own travel and living expenses. Applicants are chosen on the basis of making each camp as interdenominational, interracial and international as possible.

"Somehow to live something, to share in it, is altogether a different experience from knowing it with your head," commented a work camper recently. "That's what work camp does to you — it gives you an experience in living."

On A Wide Circuit

W. W. Reid

Peace Through Christian Good-Neighborliness

We Americans seem slowly to be outgrowing the pessimism of a few months ago ("this may be our last Christmas . . . let's take a fling now — tomorrow we may be blown off the earth,") and venturesome men are predicting that we may live through some more Christmases and even through the problems of decades to come.

And with the thought that "there *can* always be roses," men are considering how to make them blossom at their best: how to nurture the peace-bush, how to cultivate with goodwill, how to fight the blight of war. It is amazing how the same prescription comes from men in various lands and professions. It was also the favorite theme of this year's college commencements and baccalaureates.

Arne Sunde, Norway's representative to the U.N., said the other day: "There is no short cut to peace. . . . The causes of war are all human, and they must be dealt with by human beings. . . . The basic causes are to be found in the conditions under which people live and work. There is a close connection between the centuries-long misery in which the peoples of Asia have been living, and are still living, and the fact that Asia today is perhaps the most dangerous area for world peace . . . human misery and discontent can be turned into aggressive force which jeopardizes international security. Ambitious rulers cannot be reformed by friendly words and generous acts; but they can be deprived of their means to commit evil deeds. Human misery is the war-maker's best ally, and this ally must be destroyed. . . . .

"It is just as important (as military preparedness) to mobilize our resources for an economic crusade into the large backward areas of the world, where famine and misery are still the masters of men. The cost in money and goods of such a campaign will be high, but it will be very small compared to the cost of modern rearmament, and if it can help to avoid war, it will be a very moderate price indeed."

Arthur Hays Sulzberger, publisher of *The New York Times,* told college students recently, that the main job of their generation will be to provide leadership and technical assistance in the Point Four Program for bringing better health, agricultural improvement, irrigation, industrial engineering, soil conservation, and other modern disciplines and skills to people in the world's vast underdeveloped areas. It may be leaders in the fields of ideas and morals — teachers, preachers, writers, diplomats, scientists — that will have to "save" mankind, he said; adding, "For the fatal flaw in our society in the past has been that man created things which he did not have enough common sense or skill or morality to control and use constructively."

From distant Ecuador comes the same note. President Galo Plaza Lasso asserts that communism can gain no foothold in the western hemisphere so long as the peoples of Latin American countries can improve their present standards of living. The Point Four Program and similar assistance work toward that end, he says. "Freedom and political ideals," he adds, "mean little when you are walking around on bare feet and with an empty stomach."

"To achieve lasting peace, security, and well-being in the world, we must join forces in an economic offensive to root out hunger, poverty, ignorance and disease," says Sir B. N. Rau, of India. "In one-half of the world, these are the real enemies to peace; if we must have total war, let us have total war, not against our fellowmen, but against these our worst common enemies."

And historian Arnold Toynbee brings this whole problem of "peace through Christian good-neighborliness" to the philosophic point, "How can the western nations successfully combat communism unless they establish an active, working Christianity?"

Barkley Sees Aim

Atlanta, Ga. (RNS) — Vice-President Alben W. Barkley told the North Georgia Methodist Conference here that the "manifest destiny" of the United States lies in spreading the gospel "not only of religion and salvation, but also the gospel of peace." Mr. Barkley declared that the "growth and extent of religious activities in America have been closely related to our growth and development of democracy. . . . If we want the support of the large mass of our people in defense of democracy and in defense of religion, we must give them a sense of the reality of democracy and religion," he said.

"There is an inseparable link between religion as a world-wide force and true internationalism as a world-wide instrument," Mr. Barkley continued. "Our great religious bodies in recent years have not hesitated to take firm positions on the subject of international co-operation for peace and security. . . . So entangled are the basic principles of Christianity and internationalism in their human interest, that if we in our churches try to content ourselves with the intimate and comfortable aspects of a mere personal religion, we are living in a fool's paradise . . . This concern of the Christian gospel with international relationships is not Examine the 16th chapter of the Book Acts."

Mr. Barkley said that Christianity is mendously concerned about the phys moral, intellectual, and spiritual welfar mankind. . . . It cannot be, or become, t to such unequal political or economic st ards as stunt the growth of moral or p ical forces throughout the world," he

Oppose Envoy To Vatican

Chicago (RNS) — The council of se taries of World Service Agencies of Methodist Church voted here to peti President Truman asking him to resist p sure to appoint an envoy to the Vati In a resolution, the council appealed to Truman to maintain the historic princ of separation of church and state. The r lution stated: "We are not convinced there is information to be gained or vices to be rendered by such a represe tive which are not now possible to ob through the staff of the U. S. Embassy in the same city."

Chilton G. Bennett of Chicago was ele the new council president. He is execu secretary of the church's General Board Lay Activity. Named vice-president was Caradine Hooton, of Washington, D. executive secretary of the church's Board Temperance.

Reelected secretary and treasurer resp tively were the Rev. Horace W. Willia of Nashville, Tenn, executive secretary the Interboard Commission on Mission Education, and Dr. Thomas B. Lugg, Chicago, executive secretary of the Gene Commission on World Service and Finan

French And German Protestants

Bievres, France (EPS) — Fifty represen tives of the Protestant churches of Fran and Germany met in Bievres, France, Ju 8th-10th, to continue discussions revolvi around Franco-German amity, which t World Council of Churches had institut at the Amsterdam Assembly in 1948. The discussions were further organized last ye at Speyer, Germany, at the insistence of t late pastor, Marcel Sturm, chaplain-inspect of the French occupying forces in Germa The theme of the discussion was "Euro seen in the Christian perspective," and w introduced by professor Burgelin of Stra bourg, Alsace-Lorraine, and professor Go witzer of Bonn, Germany. The theme co ered problems of German unity, the dang of German neo-nationalism, the Saar, t Schuman plan and the 'war criminals.'

Europe is, it was stressed, neither a me economic structure, nor an ideology set u in opposition to other ideologies, but a li ing reality of peoples whose destinies are i escapably linked together, who face com parable difficulties, and who are seeking t

Miscellaneous Advertisements

LAKE COTTAGE FOR RENT in East Brookfield, Mass. 6 rooms, lake front, electric refrigerator, pier, canoe, swimming —July 11 to August 31; $25 per week. (Rev.) P. M. Hickox, 41 Trinity Avenue, Lynn, Mass.

ancient dissensions and establish a equitable social order.

heir deliberations, those attending the ng agreed in considering that, amid iritual collapse of our time, the Chris- churches should regard it as a duty k out and bring to the fore the foun- is on which human dignity and re- bility could be strengthened or re-es- hed.

For Co-operation

ECE (EPS) — Addressing a confer- in Athens of 400 Orthodox laymen, Dr. lcar Alivisatos, general secretary of the hittee on inter-church aid and foreign ons of the Holy Synod of the Church reece, urged all Christians to co-operate st "the enemies of religion."

he world is passing through a crisis of on," Dr. Alivisatos said. "An open war against the Christian faith. If this war st Jesus Christ is lost, the other secon- things, differences between the various minations, are without value.... All stians, regardless of their denomination, see the need of co-operation and offer unique power of Christianity against ssaults of the great enemy."

similar appeal was made by Dr. P. iotis, professor of theology at the Uni- y of Athens, who declared that co-op- n between the churches is a matter of tical Christianity.... We hope that very the clouds shadowing our relations non-Orthodox believers will disappear, that the fulfilment of the prayer of our , 'Let all be one,' will be realized. Un- at day, let the co-operation of all Chris- churches, on the ground of practical stianity, be continued. More critical days arise if the Christian world does not to an understanding and formal coali- "

in Area Calendar

ston and New York Areas)

25-Aug. 4 — Workcamp, Board of Edu- tion, New York City.

29-August 31 — Ecumenical work mp with students from other countries, st Harlem Protestant Parish, New York ity, N.Y.

10-14 — Summer conference, Mt. Sequo- h, Fayetteville, Ark.

11-18 — Conference on the Christian orld Mission, Silver Bay, New York.

21-23 — National Methodist Town and ountry Conference, Sioux City, Iowa.

21-28 — Regional Youth Conference, illiamsport, Pa.

22-28 — New Hampshire Conference oman's Society of Christian Service Sum- er School, Sentinel Lodge, Tuftonboro, ew Hampshire.

22-29 — Worcester District Christian Outlook Institute at Sterling Camp Grounds.

July 23-27 — Maine Conference Pastor's School, Camp Lake Narrows, Maine.

August 4-10 — The Boston Area Methodist Youth Leadership School, Camp Aldersgate, Rhode Island.

August 19-25 — Institute of World Missions, Chautauqua, N.Y.

August 19-26 — Springfield District Christian Life Institute, Laurel Park, Springfield, Mass.

August 26-September 2 — Ninety-third Camp Meeting and Assembly, Asbury Grove, Hamilton, Mass.

Sept. 3-7 — Boston Area Pastors' Assembly, Geneva Point Camp, Lake Winnipesaukee, New Hampshire.

Sept. 22 — Layman's Rally, Camp Aldersgate, Rhode Island.

In Korea: "Operation Kiddie Car"

CHI HIE SUK

gave little Chi Hie Suk her first plane ride—and saved her life.

She was formerly in a CCF orphanage in Seoul. She witnessed two invasions, survived for several months under the Reds, cried when she learned the superintendent of her orphanage was condemned to death for his American sympathies, smiled when the Americans came three days before the date set for his execution. She was part of the frantic flight from Seoul as the Reds returned and then, was one of the fortunate ones saved by the American Air Force.

But what of the 18,000 boys and girls who have lost home and parents and are hungry and friendless in bombed out, devastated Korea? The parents of some of these newly created orphans were slaughtered by the Reds because they were Christians. 439 Protestant pastors are known to have been murdered by the Communists.

Will you "adopt" a homeless Korean child? The cost is ten dollars a month and there is no obligation to carry the adoption beyond the first year unless you should desire to do so. The child will be admitted into one of the 13 CCF Korean orphanage schools and you will receive the child's name, address, picture and case history. You can correspond with your child, if you wish.

Children may also be adopted in CCF orphanage schools located in Free China, Hong Kong, Japan, Philippines, Malaya, Burma, Indonesia, India, Pakistan, Lebanon and Finland.

For information, write:
DR. J. CALVITT CLARKE,

CHRISTIAN CHILDREN'S FUND, INC.*
RICHMOND 4, VIRGINIA
Member, Foreign Missions Division, National Council of Churches of Christ of U.S.A.
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Withdraws From Evangelicals

GRAND RAPIDS, Mich. (RNS)—The Christian Reformed Church has voted to withdraw from the conservative National Association of Evangelicals. The action, taken by the church's synod at the conclusion of its two-and-a-half week meeting here, climaxed what spokesmen called a growing criticism of the N.A.E. within the denomination.

Although no specific grounds were set forth in the formal motion to terminate affiliation, the vote followed favorable reception of a majority report that urged withdrawal "lest our reformed witness be confused, submerged and impaired, and lest our fellowship with the N.A.E. accelerate the growth of fundamentalism in our church." The report declared that "fundamentalism is anti-reformed and anti-Calvinistic" and asked, "Have we emerged from our isolationism only to become submerged in the current of sectarian fundamentalism?"

In a debate which preceded the synod's action, several delegates urged withdrawal from the N.A.E. because, they said, the group adopted resolutions of a political nature at its annual meetings.

Admits Negro Congregations

CHICAGO (RNS) — The Northern Illinois District of the Lutheran Church-Missouri Synod has admitted two Negro congregations into full membership. A district spokesman said that heretofore all Negro congregations and missions were under the supervision of the Board for Negro Missions.

Recently, however, a move has been under way to incorporate the Negro congregations into the geographical districts in which they are located. These congregations are given full membership, with the right to vote at church conventions and hold office in the district. The two congregations admitted are St. Philip Lutheran Church, and Christ the King Lutheran Church, both in Chicago.

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